

CORDERII COLLOQUIORUM

*Centuria Selecta.*

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A

SELECT CENTURY

OF

*CORDERIUS'S COLLOQUIES;*

WITH AN

ENGLISH TRANSLATION,

AS LITERAL AS POSSIBLE :

DESIGNED FOR THE USE OF

*BEGINNERS IN THE LATIN TONGUE.*

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INTRODUCTION TO THE MAKING OF LATIN.

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A NEW EDITION, CORRECTED.

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## PREFACE.

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THE Advantage of LITERAL TRANSLATIONS of the easier Authors in the LATIN TONGUE for the Use of Beginners is so very great, and withal so very obvious, that it will appear, I doubt not, to others, upon a little Reflection, as it does to me, a Wonder, that our Schools should remain so long unfurnished with any Helps of this Kind. How it comes about that those concerned in the Education of Youth should be so much overseen, in so plain a Matter, I know not. The Generality, at least, have appeared so little sensible of any thing amiss in the vulgar Method of teaching, in this Respect, that they have gone hitherto contentedly forward in a very rugged, uneven, painful Way, without so much as suspecting it capable of being rendered more easy and delightful. The little Progress made in our Schools the first four or five Years which Boys spend there, is really amazing, and would naturally tempt a Person of any Reflection to suspect there must be some very great Flaw, some notorious Mismanagement

in the common Method of proceeding. How else comes it to pass that the FRENCH Tongue is attained to a good Degree of Perfection in half the Time which is spent in the LATIN Tongue to no Manner of Purpose? I grant, indeed, the Way of Expression in the FRENCH is much nearer that of our own Language than the LATIN, and, by Consequence, much easier to obtain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the FRENCH well; whereas in double the Time or more, spent at a Grammar-School, he shall be so far from talking and writing LATIN that he shall not be able to read half a Dozen Lines in the easiest Classick Author you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my ESSAY UPON THE EDUCATION OF YOUTH IN GRAMMAR-SCHOOLS: but the main Cause I take to be the Want of the Helps above-mentioned; that is, LITERAL TRANSLATIONS. This, one would think, the Method taken in teaching the GREEK Tongue, (to say nothing of FRENCH and other modern Languages, where such Helps are always used) should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how it is, we have blundered on in such a  
Way

# PREFACE.

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Way of teaching the **LATIN** Tongue, as proves a very great Misfortune to all Boys, on Account of that prodigious Loss of Time it occasions, but especially to such as are not designed for the **UNIVERSITY**, and therefore cannot stay long enough at School to attain to the Reading of a **LATIN** Author in that tedious lingering Way of proceeding observed in our Schools. The six or seven Years they frequently spend there is Time absolutely thrown away, since almost double the Space is necessary for the Attainment of but a moderate Skill in that Language, according to the common Method of proceeding.

Mr. **LOCKE** was a Gentleman of too great Sagacity not to take Notice of this Defect in the vulgar Method; and Somebody, in Pursuance of his Advice in his Book of Education, has published **ÆSOP'S FABLES** with an interlineary Version. But that Way of printing them is not, I think, so proper for Schools; and therefore I wish we had a new Edition of the Book, with the **LATIN** and **ENGLISH** each in their distinct Pages or Columns. For whilst the **LATIN** Words are in the same Order with the **ENGLISH**, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of falling into a Mistake; the Book will be made as easy for his Use as any one could desire. This Objection, to which that Edition of **ÆSOP'S**

FABLES is liable, is here avoided, by publishing the LATIN and ENGLISH in distinct Columns.

Nothing can be more egregiously trifling than the usual Method of proceeding with Beginners in the LATIN Tongue. When Boys come into CORDE-RIUS, they have two or three Lines construed to them by the Master, once or twice over; these are thought sufficient to employ them for an Hour or two: But as it is neither once nor twice, nor ten Times construing over, which will be sufficient for the Generality of Boys, so they find they want more Help still, and therefore must either sit doing of Nothing, or be continually pacing it up and down the School to the Master, or their School-fellows, for Assistance; and after all, poor Innocents, are frequently whipped for their Master's Folly. The Truth of it is, it is impossible for any one Man who has three or four or (as is sometimes the Case) seven or eight Forms to take Care of, to give such a due Attendance to one Form of Boys, who cannot make a Step without Help, as is necessary to keep them employed; and therefore a LITERAL TRANSLATION is indispensibly necessary to their easy and speedy Progress in the Language: for to put them upon getting their Lessons by the Dictionary is still more ridiculous and intolerable: they not only want Skill to use it, and to make Choice of proper Words, where there is  
any



any Variety ; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

TRANSLATIONS therefore, TRANSLATIONS, I say, as LITERAL as POSSIBLE, are absolutely and indispenfibly necessary in our Schools, for the Ease both of Master and Scholar, and the speedy Progress of the latter in his Business ; for whilst the Boys have their Words all ready at Hand, and can, with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would otherwise do.

We are, it is true, already furnished with one Edition of CORDERIUS, to which is annexed a Translation by HOOL ; but he so little understood the Business he was about, that he never designed his TRANSLATION as LITERAL, and has therefore very wisely taken care to give us Notice of it in the Title-Page. The Use of Translations for Beginners is not merely to inform them of the Meaning of each Sentence in gross ; (for when would they attain any tolerable Knowledge of the Language at that Rate?) but to teach them the precise and proper Signification of Words ; without which, no Language can be understood or obtained, so it requires nothing but Memory



to attain it, and therefore ought to take Place in the Education of Children, at least of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflection, and for that Reason is much less suited to the Capacity of a Child, than what only employs the Memory.

The Reader is here presented with the CHOICEST of CORDERIUS'S COLLOQUIES, being as many as are necessary for Boys to read, and a great many more than they usually do read; and to them is annexed a TRANSLATION as LITERAL as can be desired. In order likewise to render the reading of them still the more easy, I have placed the LATIN Words in their natural Order, that is to say, in the same they have in the ENGLISH; by which Means, one great Obstacle to the Improvement of Beginners is removed. And for their further Direction, as well as to prevent all Possibility of Error, the Words which answer one another in the LATIN and ENGLISH are in the same Character, the ROMAN and ITALIC being used alternately for that Purpose. Of this the Master must take Care to inform the Boys.

CORDERII



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# CORDERII COLLOQUIORUM

CENTURIA SELECTA, &c.

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## COLL. I.

A. QUID agis?

B. Repeto *mecum*.

A. Quid *repetis*?

B. Pensum quod præceptor præscripsit nobis *hodie*.

A. Tenesne *memoriâ*?

B. Sic *opinor*.

A. Repetamus *unâ*, sic *uterque nostrum pronuntiabit rectius coram præceptore*.

B. Incipe *tu igitur, qui provocasti me*.

A. Age, *esto attentus, ne finas me aberrare*.

B. Sum *promptior ad audiendum, quam tu ad pronuntiandum*.

WHAT are you doing?

I am repeating *by myself*.

What are you repeating?

The Task which the Master set us *To-day*.

Do you retain it in *Memory*?

So I *think*.

Let us repeat *together*, thus *each of us will say the better before the Master*.

Begin *you then, who have challenged me*.

Come on, *be attentive, that you do not suffer me to go wrong*.

I am *readier to hear, than you to say*.

COLL.

## COLL. II.

A. Visne *repetere* præ-  
lectionem *mecum*?

B. Volo.

A. Tenesne?

B. Non *rectè* satis *for-*  
*tasse*.

A. Age, *faciamus* pere-  
culum.

B. Quid igitur expecta-  
mus?

A. Incipe *ubi* voles.

B. Atqui *est* tuum *inci-*  
*pere*.

A. Quid ita?

B. Quia *invitasti* me.

A. Dicis *æquum*, attende  
*igitur*.

B. Attendo, *repete*.

Will you *repeat* the Les-  
son *with* me?

I will.

Do you retain it?

Not *right* enough *perhaps*.

Come, *let us* make Trial.

What *then* do we tarry  
for?

Begin *when* you will.

But *it is* your Part to be-  
gin.

Why so?

Because *you* invited me.

You say *right*, attend  
*then*.

I do attend, *repeat*.

## COLL. III.

A. Jamne tenes *quæ* sunt  
*reddenda* *tertiâ* *horâ*?

B. Teneo.

A. Ego quoque.

B. Ergo *confabulemur*  
*paulisper*.

A. Sed *si* monitor *inter-*  
*venierit*, putabit nos garrire.

Do you retain already  
*those Things* which are to be  
said at Three o'Clock?

I do retain them.

I also.

Then *let us* talk together  
a little.

But *if* the Monitor come  
upon us, he will think we  
are prating.

B. Quid



B. Quid times, ubi nihil est timendum? si venerit, non deprehendet nos in otio, aut in aliquâ malâ re; audiatur, si velit, nostrum colloquium.

A. Loqueris optimè, sed cedamus aliquò in angulum, ne quis impediat nos.

What do you fear, where nothing is to be feared? if he should come, he will not catch us in Idleness, or in any bad Thing; let him hear, if he will, our Discourse.

You say very well, let us withdraw somewhere into a Corner, lest any one should disturb us.

## COLL. IV.

A. Non decet nos otiosi aut garrere hic, dum præceptor expectatur.

B. Quid ais? non decet; imò, non licet, nisi volumus vapulare.

A. Tu audi me igitur, dum pronuncio prælectionem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum rectè satis, relege, semel atque iterum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam periculum, si vis audire me.

B. Age, pronuncia, reddidisti omnia rectè.

It doth not become us to idle, or prate here, whilst the Master is expected.

What say you? it doth not become; nay, we must not, unless we would be whipped.

Do you hear me then, whilst I say my Lesson, I will hear you afterwards.

Come, say away.

Do I not retain it?

Not yet well enough, read it over again, once and again.

I will do so.

Do you retain it now?

I think so, I will make Trial, if you will hear me.

Come, say away, you have said all well.

COLL.



## COLL. V.

A. Cur non scribis ?

B. Quia non libet.

Why do you not write ?

Because it doth not please

ME.

A. Atqui præceptor iussit te.

But the Master bade you.

B. Scio, sed est mihi aliquid legendum prius ; præterea, habeo nihil quod scribam nunc.

I know IT, but I have Something to read first ; besides, I have Nothing that I can write now.

A. O si velles scribere mihi !

O that you would write for me !

B. Quidnam ?

What ?

A. Habeo præceptoris dictata describenda.

I have the Master's Dictates to write out.

B. Quæ dictata ?

What Dictates ?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam tibi, sed expecta crastinum diem.

I will willingly write out for you, but stay till Tomorrow.

A. Expectabo igitur, sed ne fallas, quæso.

I will stay then, but do not fail, I pray.

B. Non fallam.

I will not fail.

## COLL. VI.

A. Visne describere prælectionem mihi ?

Will you write out the Lesson for me ?

B. Cur non scripsisti ?

Why have you not written IT ?

A. Quia fui occupatus hesterno die.

Because I was busy Yesterday.

B. Accipe meum librum et describe.

Take my Book and write it out.

A. Non



A. Non ignoras me scribere lentinùs, et tu describeris totam citiùs quàm ego quatuor aut quinque versiculos.

B. Quære alium scriptorem tibi, non possum dare operam tibi nunc.

A. Cur non?

B. Est mihi aliud negotium, idemque pernecessarium.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codacem.

B. Accipe, utere ut libet modò ne abutere.

A. Est nihil quod verearis hic.

You are not ignorant that I write slowly, and you will have written out the whole sooner than I four or five Verses.

Seek another Writer for you, I cannot give my Labor to you now.

Why not?

There is to me other Business, and the same very necessary.

I will not urge you, nor can I indeed, but at least lend your Book.

Take it, use it as you please, only do not abuse it.

There is nothing that you may fear here.

## COLL. VII.

A. Unde venis?

B. Venio infernè.

A. Quod negotium erat tibi infra?

B. Ivi redditum urinam.

A. Sede nunc ad mensam, et mane in cubiculo donec rediëro.

B. Quid agam interea?

Whence come you?

I come from below.

What Business was there for you below?

I went to make Water.

Sit now at the Table, and tarry in the Chamber until I come back.

What shall I do in the mean Time?

B

A. Edisce

A. Edisce *prælectionem* in crastinum diem, ut reddas *eam* mihi ante cœnam.

B. Edidici jam, preceptor.

A. Lude igitur.

B. Sed habeo nullos *colufos*.

A. Invenies nonnullos in hac vicinâ, ex tuis condiscipulis etiam.

B. Non curo id nunc; malim (si placet tibi) ediscere de catechismo in dominicum diem.

A. Ut libet.

B. Si quis quærat te, quid dicam illi?

A. Dic me prodiisti, sed reversurum mox.

Learn well your Lesson against To-morrow, that you may say it to me before Supper.

I have learnt it already, Master.

Play then.

But I have no Play-fellows.

You will find some in this Neighbourhood, of your School-fellows too.

I do not care for that now; I had rather (if it please you) learn out of my Catechism against the Lord's Day.

As you will.

If any one should ask for you, what shall I say to him?

Tell him that I am gone abroad, but will return presently.

### COLL. VIII.

A. Visne dare mihi unicam pennam?

B. Non dantur mihi.

A. Hem! negas mihi tantillam rem? Quid si rogarum magnum quidam?

A. Fortasse ferres repulsam.

Will you give me one Pen?

They are not given to me.

How! do you deny me so small a Thing? What if I should ask any Thing great?

Perhaps you would have a Denial. A. Credo

A. Credo equidem; age, non peto dono, visne commodare? reddum tibi cras.

B. Non recuso, modò ne abutaris.

A. Non abutar.

B. Cave ne moveas pedem hinc antequam redeam.

A. Movebo nusquam, dummodo redeas maturè, alioqui non expectabo tuum reditum.

I think so indeed; come, I do not ask IT as a Gift, will you lend IT me? I will give IT you again To-morrow.

I do not refuse, only do not abuse IT.

I will not abuse IT.

See you do not stir a Foot from hence before I come again.

I will stir no where, provided you return in Time, otherwise I will not wait your Return.

## COLL. IX.

A. Visne commodare mihi tuum Terentium?

B. Volo, equidem, modò repetas illum à Conrado, cui dedi utendum.

A. Quo signo vis repetam?

B. Nempe hòc, quòd habeo ejus epistolas.

A. Id est satis mihi.

B. Sed quando reddes?

A. Quum descripsero contentum in tres aut quatuor praelectiones.

B. Matura igitur, ne incommodes meo studio.

A. Maturabo.

Will you lend me your Terence?

I will, indeed, provided you fetch it from Conradus, to whom I gave IT to use.

By what Token will you that I fetch IT?

Truly, by this, that I have his Epistles.

That is enough for me.

But when will you give IT me again?

When I shall have written out the Context on three or four Lessons.

Make haste then, lest you hinder my Study.

I will make haste.

B. Sed *heus*, cura ne macules, alioquin ægrè commo-  
dabo posthac.

A. Nempe *essem* indig-  
nus beneficio.

But *ho*, take Care you do  
not blot *it*, otherwise I shall  
hardly lend *it* you hereafter.

Truly I should be unwor-  
thy of a Kindness.

## COLL. X.

A. Vidistine *librum me-*  
*um*?

B. Quem *librum* quæ-  
ris?

A. Ciceronis *epistolas*.

B. Ubi *reliquisti*?

A. Oblitus fui *in scholâ*.

B. Fuit *tua* negligentia.

A. Fateor, *sed* interim  
*indica*, si *scias* quem accê-  
pisse.

B. Cur non *adis* præcep-  
torem? *solet* (ut *scis*) aut  
*ferre* ea quæ *relicta* sunt à  
*nobis* in *museolum*, aut dare  
*alicui* qui *reddat*.

A. Mones *bene*, quàm  
*obliviosus* sum, qui non co-  
gitaveram *istud*!

Have you seen my Book?

What Book do you seek  
for?

Cicero's *Epistles*.

Where *left* you *it*?

I forgot *it* in the School.

That was your Negli-  
gence.

I confess *it*, but in the  
mean Time tell me, if you  
know any one to have taken  
*it*.

Why do you not go to the  
Master? he is wont (as you  
know) either to carry those  
Things which are left by us  
into his Study, or to give  
them to Somebody who may  
give us them again.

You admonish well, how  
forgetful am I, who had  
not thought of that!

## COLL. XI.

A. Potestne dare *mutuo* mi-  
hi *aliquantulum* pecuniæ?

B. Quantum *petis*?

Can you lend me a little  
Money?

Now much do you ask for?

A. Quin-



A. Quinque *asses*, si est commodum tibi.

B. Non habeo tot.

A. Quot igitur?

B. Tantum quatuor.

A. Bene sanè, da mihi istos quatuor.

B. Dabo dimidium, si vis.

A. Cur non totum?

B. Quia opus est mihi duobus.

A. Da mihi duos igitur, quæso.

A. Sed non sufficient tibi.

A. Petam ab aliquo alio.

B. Accipe hos duos igitur. Quando reddes?

A. Die Saturni, ut spero, cum pater venerit ad forum.

B. Esto memor igitur.

A. Ne timeas.

Five Pence, if it be convenient to you.

I have not so many.

How many then?

Only four.

Well indeed, give me those four.

I will give you half, if you will.

Why not the Whole?

Because I have Need of two.

Give me two then, I pray.

But they will not be sufficient for you.

I will ask of Somebody else.

Take these two then. When will you repay me?

Upon Saturday, as I hope, when my Father shall come to the Market.

Be mindful then.

Do not fear.

## COLL. XII.

A. Da mutuo mihi duos *asses*.

B. Nunc non est facile mihi dare.

A. Quid obstat? Scio te accepisse pecuniam hesterno die.

Lend me two Pence.

Now it is not easy for me to lend.

What binds? I know you have received Money Yesterday.



B. Accepi quidem, sed libri sunt emendi, et alia necessaria mihi.

A. Nolo remorari tuum commodum.

B. Ubi emero quæ sunt opus mihi, si quid superfit, dabo mutuo.

A. Interea igitur expectabo sperans; sed quid si nihil superstitierit tibi?

B. Dicam tibi statim, ne expectes diutius frustra.

A. Quando emes ea quæ decrevisti?

B. Cras, ut spero, aut ad summum perendie.

I have received indeed, but Books are to be bought, and other Things necessary to me.

I will not hinder your Advantage.

When I shall have bought what Things are needful to me, if any Thing remain, I will lend it.

In the mean Time then I will wait in Hopes; but what if nothing remain to you?

I will tell you immediately, that you may not wait longer in vain.

When will you buy those Things which you have designed?

To-morrow, as I hope, or at farthest the Day after To-morrow.

### COLL. XIII.

A. Abiitne tuus pater?

B. Abiit.

A. Quotâ horâ?

B. Primâ pomeridianâ.

A. Quid dixit tibi?

B. Monuit me multis verbis ut studerem diligenter.

A. Utinam facias sic.

B. Faciam, Deo juvante.

Is your Father gone?

He is gone.

At what o'Clock?

As One in the Afternoon.

What said he to you?

He admonished me in many Words that I should study diligently.

I wish you would do so.

I will do it God, helping.

A. Diditne

A. Deditne tibi pecuni-  
am?

Has he given you Money?

B. Ut solet ferè.

He has given, as he uses  
commonly.

A. Quantum?

How much?

B. Nihil ad te.

Nothing to you.

A. Fateor; sed tamen  
quid facies istâ pecuniâ?

I confess it; but yet  
what will you do with that  
Money?

B. Emam chartam, et  
alia quæ sunt opus mihi.

I will buy Paper, and  
other Things which are need-  
ful to me.

A. Quid si amiseris?

What if you should lose  
it?

B. Ferendum erit æquo  
animo.

It will be to be borne with  
an equal Mind.

A. Quid si fortè egvero,  
dabifne mutuo?

What if by Chance I  
shall want, will you lend?

B. Dabo mutuo, et li-  
benter quidem.

I will lend, and willing-  
ly indeed.

A. Ago tibi gratias.

I give you Thanks.

## COLL. XIV.

A. Ubi est tuus pater  
nunc?

Where is your Father  
now?

B. Puto eum esse Lug-  
duni.

I suppose him to be at  
Lyons.

A. Quid agit illuc?

What does he do there?

B. Negociatur.

He trades.

A. E quo tempore?

From what Time?

B. Ab ipso initio merca-  
tûs.

From the very Beginning  
of the Fair.

A. Miror valde quâ au-  
deat commorari illuc tam  
diu, cum sit tanta pestilentia  
in eâ urbe.

I wonder much how he  
dare tarry there so long,  
seeing there is so great a  
Plague in that City.

B. Non

B. Non est adeò mirandum.

A. Itane videtur tibi?

B. Ita, *profectò*, nam fuit aliàs in majore periculo, sed Dominus Deus custodivit eum semper.

A. Credo equidem, et custodiet eum adhuc. Sed quando est reversurus?

B. Nescio, *expectamus* horas.

A. Deus reducat illum.

B. Ita precor.

A. Quònam abis nunc?

B. Rectà donum, *vale*.

A. Vale tu quoquè.

It is not *so much* to be wondered at.

Does it seem so to you?

So, *indeed*, for he has been at other Times in greater Danger, but the Lord God has guarded him always.

I believe it *indeed*, and will guard him yet. But *when* is he to return?

I know not, *we expect* him every Hour.

God bring him back.

So I pray.

Whither are you going now?

Directly home, *farewell*.

Fare you well too.

### COLL. XV.

A. Quid es ita lætus?

B. Quia pater meus modò venit.

A. Ain' tu, unde venit?

B. Londino.

A. Quando advenit?

B. Modò; ut dixi tibi jam.

A. Jamne salutâsti?

B. Salutavi quum descenderit ex equo.

Why are you so glad?

Because my Father is just come.

Say you so, *whence* came he?

From London.

When came he?

Just now; as I have told you already.

Have you already saluted him?

I saluted him *as soon as* he alighted from his Horse.

A. Quid

A. Quid amplius fecisti illi?

B. Detraxi calcaria et ocreas.

A. Miror te non mansisse domi propter ejus adventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis: sed valetne pater?

B. Rectè Dei beneficio.

A. Equidem, plurimum gaudeo, tuâ causâ et ejus, quod rediêrit peregrè salvus.

B. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

A. Vide præceptorem, qui jam ingreditur scholam.

B. Eamus auditum prælectionem.

What more did you for him?

I pulled off his Spurs and Boots.

I wonder you did not stay at Home on Account of his coming.

Neither would he permit, nor did I want, especially now, when the Lesson is to be heard.

You consult well for yourself, who have Regard to your Time: But is your Father well?

Well, by God's Blessing.

Truly I am very glad, for your Sake and his, that he hath returned from abroad safe.

You do as becomes a Friend, but we will talk To-morrow in more Words.

See the Master, who now enters the School.

Let us go to hear the Lesson.

## COLL. XVI.

A. Ubi est tuus frater?

B. Ivit domum modò.

A. Quid èa?

B. Petitum nobis opsonium.

A. Quid opus est vobis opsonio nunc?

Where is your Brother?

He went home just now.

Why thither?

To fetch us Victuals.

What Need is there to you of Victuals now?



B. In merendam.

A. An non habetis in arcâ vestrâ?

B. Non.

A. Quid ita non?

B. Quia mater non solet dare nobis opsonium, nisi in præsens tempus.

A. Nempe, quia novit vos esse gulosos.

B. Quomodo sumus gulosi?

A. Quia fortasse devoratis uno convivio quod datum fuerat in tres.

B. Tace, ego dicam præceptori te vocare nos gulosos.

A. Tace, ego dicam præceptori fratrem tuum discurrere perpetuò.

B. Atqui non solet prodire, nisi cum bonâ veniâ præceptoris.

A. Atqui fallit præceptorem.

B. Quomodo fallit eum?

A. Nam non est mens præceptoris, ut prodeat ter quotidie.

B. Sine illum venire, videbis quid respondeat.

For our Afternoon's Repast.

Have you not in your Chest?

No.

Why not?

Because my Mother does not use to give us Victuals, but for the present Time.

Forsooth, because she knew you to be Gluttons.

How are we Gluttons?

Because perhaps you devour at one Meal what had been given for three.

Hold your Tongue, I will tell the Master that you call us Gluttons.

Hold your Tongue, I will tell the Master that your Brother runs up and down perpetually.

But he does not use to go out, but with the good Leave of the Master.

But he deceives the Master.

How does he deceive him?

For it is not the Mind of the Master, that he should go out three Times every Day.

Let him come, you shall see what he can answer.

A. Imò,



A. Imò, *videat quid respondeat præceptori.*

Nay, *let him see what he can answer to the Master.*

## COLL. XVII.

A. Quando *expectas* reditum patris?

When *do you expect* the Return of your Father?

B. Ad *octavum* diem hinc.

At the *eighth* Day from hence.

A. Quî *scis* diem?

How *know* you the Day?

B. Pater *ip̃si* scripsit ad me.

My Father *himself* wrote to me.

A. Adventus ejus, *ut spero*, ditabit te.

His coming, *as I hope*, will enrich you.

B. Ero ditior Cræso, *si venerit bene* nummatus.

I shall be *richer* than Cræsus, *if he come well* moneyed.

A. Reddes *mibi* mutuum tunc?

Will you return *me* the loan *then*?

B. Ne dubites, *quin si tibi opus erit* ampliùs, non modò reddum mutuum, *sed etiam referam* gratiam.

Do not doubt, *but if you have Need of more*, I will not only restore the Loan, but also will return the Favor.

A. Quomodo?

How?

B. Dabo mutuam pecuniam *vicissim*.

I will lend you Money in my turn.

A. Nihil opus erit, *ut spero*.

There will be no Need, *as I hope*.

B. At *nescis* quid possit accidere.

But you *know not* what may happen.

A. Ago tibi gratias: *saluta* patrem, *ubi rediêrit*, meo nomine.

I thank you: *salute* your Father, *when he shall return*, in my Name.

B. Faciam *ita*, vale.

I wilt do *so*, farewell.

A. Vale tu quoquè.

Fare you well too.

COLL.

## COLL. XVIII.

A. Cur *rides* solus?

Why *do you laugh* alone?

B. Quid *refert* tuâ?

What *does that concern* you?

A. Quia *fortasse* rides *me*.

Because *perhaps* you laugh at *me*.

B. Unde *oritur* ista *suspicio*?

Whence *arises* that *Suspicion*?

A. Quia *es* malus.

Because *you are* wicked.

B. Omnes *sumus mali* quidem, at *ego non sum* peior *te*. Nemo *ridet igitur*, nisi *irrideat* aliquem?

We are all *wicked* indeed, but I *am not worse than* you. Does nobody laugh *then*, unless *he laugh at* somebody?

A. Non *intelligo sic*, sed *qui ridet solus*, ut *audiui* saepe, aut *est stultus*, aut *cogitat* aliquid *mali*.

I do not mean *so*, but *he that laughs alone*, as I *have heard often*, either is a *Fool*, or *thinks* some *Mischief*.

B. Nescio *cujus sententia ista sit*, sed *cujuscunque sit*, non *est perpetuò vera*; tamen *accipio admonitionem* in *bonam partem*, et *moneo te vicissim*, ut *caveas esse suspiciosus*, nam *mors est aptissima timidis et suspiciosus*, ut *est in nostro morali carmine*.

I know not *whose* *Saying that* may be, but *whosesoever it be*, it is not *always true*; yet I take *your admonition* in good *Part*, and I *admonish you* in my *Turn*, that you would *beware of being suspicious*, for *Death is fittest for timorous and suspicious Persons*, as it is in our *moral Verse*.

A. Memini, *tibi consulo* tuam *admonitionem*.

I remember, I *take in good Part* your *Admonition*.

COLL.

## XIX.

A. Quantum pecuniæ habes?

B. Assẽm cum semisse; quantum habes tu?

A. Non tantum.

B. Quantum igitur?

A. Unicum assẽm.

B. Vis dare mutuo mihi?

A. Est mihi opus.

B. In quem usum?

A. Ad emendam charitam.

B. Reddam tibi hodie.

A. Addendum fuit, Deo juvante.

B. Sic præceptor docet ex verbo Dei, sed non possum assuescere.

A. Fac assuescas.

B. Quomodo id fiet?

A. Si cogites sæpe nos sic pendere à Deo, ut possimus nibie sine eius auxilio.

B. Das mihi bonum consilium.

A. Quale velim dari mihi.

B. Sed ut redeamus ad propositum, dabis mutuo mihi istum assẽm?

How much Money have you?

A Penny with a Halfpenny; how much have you?

Not so much.

How much then?

One Penny.

Will you lend it me?

I have need of it.

For what Use?

To buy Paper.

I will return it to you to Day.

You should have added, God helping.

So the Master teaches out of the Word of God, but I cannot use myself to it.

See you do use yourself to it.

How shall that be done?

If you consider often that we so depend upon God, that we can do Nothing without his Help.

You give me good Counsel.

Such as I would have given me.

But that we may return to our Purpose, will you lend me that Penny?

A. Miror te petere mutuo à me, qui habes plus quàm ego.

B. Est quidam scholasticus transiens hâc qui ostentat librum venalem.

A. Quid tum?

B. Cupio emere, quia indicat vilius quam noster bibliopola.

A. Accipe, sed quæso, unde reddes tam citò?

B. A cœnâ ibo domum, ut petam à matre.

A. Quid si nolit dare tibi?

B. Non cunctabitur, cum ostendero illi librum.

I wonder that you ask to borrow of me, who have more than I.

There is a certain Scholar passing this Way, who offers a Book to sell.

What then?

I desire to buy it, because he offers it cheaper than our Bookseller.

Take it, but I pray, whence will you return it so soon?

From Supper I will go home, that I may ask it of my Mother.

What if she should not give it you?

She will not delay, when I shall shew her the Book.

### COLL. XX.

A. Accepi pecuniam à patre hodie, si fertè tibi est opus.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quòd pro tuâ liberalitate ultro offers mihi beneficium; nam quotusquisque facit id?

A. Credo paucissimos, tamen tu provocâsti me sæpe beneficiis.

I have received Money from my Father To-day, if perchance you have Need.

I have no Need now, but yet I give you very great Thanks, that is, of your Liberality of your own Accord you offer me a Kindness; for how few do that?

I believe very few, yet you have incited me often by Kindnesses.

B. Illa



B. *Illa fuerunt aded parva, ut non sint digna commemoratione.*

A. *Non est parvum beneficium quod profectum est ab optima voluntate.*

B. *Utinam expenderemus tam beneficia Dei erga nos quam solemus hominum.*

A. *Ille faxit ut exercemus nos in eâ cogitatione, et sæpius, et diligentius.*

B. *Illud profectò est necessarium, si volumus experiri ejus benignitatem sæpius erga nos.*

*Those were so small, that they are not worth mentioning.*

*It is not a small Kindness which proceeded from a very good Will.*

*I wish you would consider as well the Kindnesses of God towards us as we use to do those of Men.*

*May he grant that we may exercise ourselves in that Thought, both oftener, and more diligently.*

*That truly is necessary, if we would experience his Kindness oftener towards us.*

## COLL. XXI.

A. *Quid sibi vult, quòd abfueris hâc totâ hebdomade?*

B. *Oportuit me manere domi.*

A. *Quamobrem?*

B. *Ut adesset matri, quæ ægrotabat.*

A. *Quid officium præstabas illi?*

B. *Legebam ei sæpius.*

A. *Quid legebas?*

B. *Aliquid ex sacris literis.*

*What means it that you have been absent this whole Week?*

*I was obliged to stay at home.*

*What for?*

*That I might be with my Mother, who was sick.*

*What Office did you do her?*

*I read to her often.*

*What did you read?*

*Something out of the Holy Scriptures.*

A. *Istud*

A. Istud fuit sanctum et laudabile ministerium; utinam omnes sic studerent verbo Dei. Sed quid, agebas nihil aliud?

B. Quoties erat opus ministrabam illi cum ancillâ.

A. Suntne hæc vera?

B. Habeo testimonium.

A. Profer illud.

B. Ecce!

A. Quis scripsit?

B. Noster famulus, nomine matris.

A. Agnosco manum ejus, quia attulisti mihi sæpe ab illo.

B. Licetne igitur redire in meam sedem?

A. Quidni liceat, cum satisfeceris mihi?

B. Ago tibi gratias, præceptor.

That was a holy and laudable Service; I wish all People did so study the Word of God. But what, did you do Nothing else?

As often as it was needful I ministered to her with the Maid.

Are these Things true?

I have a Note.

Produce it.

See here!

Who wrote it?

Our Man, in the Name of my Mother.

I know his Hand, because you have often brought me from him.

May I therefore return into my Seat?

Why may you not, seeing you have satisfied me?

I give you Thanks, Master.

# COLL. XXII.

A. Salve, præceptor.

B. Venis auspiciatò, quid nuncias?

A. Meus pater orat te ut eamus unà in nostros hortos suburbanos anibi causâ.

B. Serenitas cæli invitat vos ad eam rem, et nunc sumus feriati. Sed quid

God save you, Master.

You come luckily, what News do you bring?

My Father begs of you that we may go together into our Gardens in the Suburbs for our Recreation.

The Serenity of the Weather invites you that Thing; and now we keep Holi-

videbimus illic jucundum  
adfectu?

A. Varias et pulchras  
arbores cum fructibus suis,  
item miram varietatem her-  
barum et florum.

B. Est nihil hoc tempore  
jucundius illis rebus.

A. Ea est beneficentia  
Dei erga nos.

B. Quam debemus extol-  
lere assiduis laudibus.

A. Sed verior ne sumus  
in morâ patri.

B. Expecta paulisper, dum  
muto togam, ut sim expedi-  
tior ad ambulandum. Jam  
sum paratus, eamus, sed estne  
pater domi?

A. Expectat nos præ fo-  
ribus.

B. Bene est, vide ut sa-  
lutes eum decenter.

A. Admoniti sumus de  
hoc à te sæpius.

COLL. XXIII.

A. Tuus frater aut gar-  
rit semper in concione, aut  
ineptit, aut incitat ali-  
quem; ex quo fit, ut sit  
sæpe notandus, ac deinde  
vapulet.

Holiday. But what shall we  
see there pleasant to be seen?

Several and fair Trees  
with their Fruits, likewise  
a wonderful Variety of Herbs  
and Flowers.

There is Nothing at this  
Time more pleasant than  
those Things.

That is the Bounty of God  
towards us.

Which we ought to extol  
with continual Praises.

But I am afraid lest we  
should be in Delay to my  
Father.

Stay a little, till I change  
my Gown, that I may be  
more nimble for walking.  
Now I am ready, let us  
go, but is your Father at  
Home?

He waits us at the Door.

It is well, see that you  
salute him decently.

We have been admonish-  
ed of this by you often.

Your Brother either prates  
always during Sermon, or  
plays the Fool, or provokes  
Somebody; from whence it  
comes to pass, that he is of-  
ten to be set down, and then  
is whipped.

B. Quid *vis* faciam?

What *will* you that I should do?

A. Cur non mones sæpe?

Why do not you admonish him often?

B. Nunquam desisto monere.

I never cease to admonish him.

A. Perge precor.

Go on, I pray you.

B. Nihil est quod me preceris, *nunquam cessabo donec (Deo volente) correxerit se ex aliquâ parte.*

You need not pray me, I will never cease till (God willing) he shall reform himself in some Measure.

A. Sic *usurpabis* Catonis præceptum, quando mones aliquem; *nosce cætera.*

So you will use Cato's Precept, when you admonish any one; you know the rest.

B. Sed oro te, mi Abraham, ut quoties notaveris eum, renuncies id mihi.

But I pray you, my Abraham, that as often as you shall set him down, you will tell it me.

A. Nunquam esset finis, adeo frequens est nomen in meis commentariolis.

There would never be an End, so frequent is his Name in my Bills.

B. Saltem fac me certiore, quum peccaverit denuo, tum dicam patri, cujus verba timet magis quam verbera.

At least make me acquainted, when he shall transgress again, then I will tell my Father, whose Words he fears more than Blows.

A. Istud non est parvum argumentum bonæ indolis.

That is no small Argument of a good Disposition.

B. Ita spero, quidem; facies igitur quod rogo?

So I hope, indeed; will you do then what I ask?

A. Ego vero, ac lubens.

I will indeed, and willingly.



## COLL. XXIV.

A. Emistine *scalpellum* ut volebas nuper?

B. Non emi.

A. Quid *obstitit*? nam dixeras mihi te empturum *hodie*.

B. Dixeram *quidem*, sed *postea* venit mihi in mentem, præstare ut expectem mercatum futurum proxime in hac ipsa urbe.

A. Quid *lucri facies* inde?

B. Et emam *minoris*, et *melioris notæ*, nempe ex officinis *Germaniæ*.

A. Quis dedit tibi istud *consilium*?

B. Noster *Hieronymus*.

A. Fecit *bene*, nam debemus dare bonum *consilium* semper amicis.

B. Tantumne amicis igitur?

A. Imò et inimicis *factor*; quia *Christus*, noster optimus præceptor, jubet sic.

B. Utinam *conseruemus* ejus doctrinam bene infixam *memoriæ*, ac *senuamur* eam perpetuò.

Have you bought a *Pen-knife* as you wanted lately?

I have not bought one.

What *hindered*? for you told me you would buy one *To-day*.

I told you *indeed*, but afterwards it came into my *Mind*, that it would be better to wait till the *Fair* that is to be next in this very *City*.

What *Gain* will you make from thence?

I shall both buy it for *less*, and of a better *Mark*, to wit, from the Shops of *Germany*.

Who gave you that *Advice*?

Our *Jerom*.

He did well, for we ought to give good *Advice* always to our *Friends*.

Only to our *Friends* then?

Yes, and to our *Enemies* I confess, because *Christ*, our best Master, bids us do so.

I wish we may keep his *Doctrine* well fixed in our *Memory*, and that we

A. Ille Spiritus bonus  
faxit, cujus unius instinctu  
animi nostri accenduntur ad  
agendum bene.

B. Precaris bene.

May that good Spirit  
grant it, by whose only  
Instinct our Minds are in-  
flamed to do well.

You pray well.

# COLL. XXV.

A. Præceptor, visne dare  
premiolum?

B. Quamobrem?

A. Causâ victorie.

Master, will you give me  
a little Reward?

What for?

On the Account of Vic-  
tory.

B. Ubi sunt tui com-  
pares?

A. Hic sunt Hugo et  
Audax.

B. Heus nomenclator!  
suntne hi victores hâc heb-  
domade?

Where are your Fel-  
lows?

Here are Hugh and  
Audax.

Ho Monitor! are these  
Victors this Week?

A. Habent paucissimas  
notas omnium.

B. Ergo sunt victores?  
quid aliud quero ex te?  
Quod præmium petitis igitur?

They have the fewest  
Marks of all.

Then they are Victors:  
what else do I ask of thee?  
What Reward do you desire  
then?

A. Quod placuerit tibi.

B. Quo jure debeo?

B. Ex promisso.

B. Dicitis æquum; nam  
quicquid est rectè promissum  
debet præstari.

What shall please you.

By what Right do I owe?

By promise.

You say fair; for what-  
soever is rightly promised  
ought to be performed.

A. Sic didicimus ex te.

So we have learnt of you.

B. Ecce

B. Ecce *vobis* pennæ singulæ ad scribendum, ac ne putetis *esse* vulgares, sunt ex earum genere quæ appellantur vulgò Hollandicæ.

A. Agimus *tibi* gratias præceptor.

B. Quin potius agite gratias Deo, auctori omnium bonorum, qui dat prosperos successus studiis vestris; vos autem pergitte diligenter in studio literarum.

A. Dabimus operam quantum Deus juvabit nos.

B. Omnia nostra sunt vana sine ejus ope.

See here for you Pens a-piece to write with, and that you may not think them to be common ones, they are of that Kind, which are called vulgarly Holland Pens.

We give you Thanks, Master.

But rather give Thanks to God, the Author of all good Things, who gives prosperous Success to your Studies; and do you go on diligently in the Study of Letters.

We will do our Endeavour, as much as God shall help us.

All our Doings are vain without his Help.

## COLL. XXVI.

A. Quando est profecturus domum?

B. Cras, Deo juvante.

A. Quis jussit?

B. Pater.

A. Sed quando jussit?

B. Scripsit ad me superiore hebdomade.

A. Quo die accepisti litteras?

B. Die Veneris.

When are you to go home?

To-morrow, God helping.

Who ordered?

My Father.

But when did he order?

He wrote to me the last Week.

Upon what Day did you receive his Letters?

Upon Friday.

A. Quid

A. Quid *literæ* continebant præterea?

B. Omnes rectè *velero*, et *initium* vindemiæ fore proximâ hebdomade.

A. O fortunatum *puerum* qui *properas* vindematum!

B. Vis *dicam* patri meo, ut accersat te?

A. Quàm acceptum *faceres* mihi!

B. Sed *vereor* ut velit.

A. Imò, *gaudebit* tum *propter* nostram *conjunctiōnem*, tum *quòd* colloquendo *Latine* *exercebimus* nos et *conferemus* unà *interdum* de studio.

B. Oh! *exilio* gaudio.

A. Amabo te *cura* id, mi animale.

B. Senties; *interim* *precemur* Deum, ut *vertat* nostrà *facta* et *consilia* in *gloriam* *sui nominis*,

A. Mones *bene*, et certe *expedit* *facere* ita.

What did his *Letters* contain besides?

That all are *well*, and that the *Beginning* of the *Vintage* will be next *Week*.

O fortunate *Boy* who hastenest to the *Vintage*!

Will you that I tell my *Father*, that he may send for you?

How acceptable a *Thing* you would do to me!

But I am afraid he will not.

Nay, he will be glad both for our *Acquaintance* and also because by talking together in *Latin* we shall exercise *ourselves*, and shall confer together *sometimes* about our *Study*.

Oh! I leap for *Joy*.

I pray you take *Care* of that my little *Soul*.

You shall find; in the *mean Time* let us pray to *God*, that he would turn our *Actions* and *Counsels* to the *Glory* of his *Name*.

You advise *well*, and certainly it is *expedient* to do so.



## COLL. XXVII.

A. Habesne *duas* aut *tres*  
pennas?

B. Habeo *tantum* duas.

A. Da commodatò *mibi*  
unam.

B. Non faciam.

A. Cur *non*?

B. Ne *abutaris*.

A. Memento *fortasse* ali-  
quando *rogabis* me *aliquid*  
*frustrà*.

B. Atqui *Christus* jubet  
*nos* compensare *malum* bono.

A. Nondum didici *illud*.

B. Sed *oportet* te *discere*, si  
*cupis* esse *discipulis* Christi.

A. Quid *cupio* magis?

B. Disce *igitur* imitari  
*magistrum*.

A. Discam *progressu* tem-  
poris.

B. Præstaret *incipere*  
nunc.

A. Urges me nimis, non-  
dum complevi octavum an-  
num, ut mater ait.

B. Est *semper* tempus  
*agendi* bene; sed inter-  
im *ne succenseas* mi-  
hi, *quæso*, *jocabar* enim,

Have you *two* or *three*  
Pens?

I have *but* two.

Lend *me* one.

I will not do it.

Why *not*?

Lest you *should abuse* it.

Remember, *perhaps* some-  
time you will ask me *Some-*  
*thing* in vain.

But *Christ* bids us com-  
pensate *Evil* with Good.

I have not yet learnt *that*.

But it *behoves* you to learn  
IT, if you *desire* to be the  
*Disciple* of Christ.

What do I *desire* more?

Learn *then* to imitate  
*your Master*.

I shall learn *in process* of  
Time.

It would be better to *be-*  
*gin* now.

You urge me too much,  
I have not yet completed the  
eighth Year, as my Mother  
says.

It is *always* Time to do  
well; but in the mean  
Time *be not angry* with  
me, I pray, for I jested,

*that*

*ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima.*

A. Reddam tibi statim cum descripsero aliquid.

B. Ne reddas.

A. Quid faciam igitur?

B. Quicquid voles, nam datur tibi dono à me.

A. Habeo tibi maximas gratias.

*that I might invite you to talk a little while we are at Leisure, look here's a Pen for you, and that not at all the worst.*

I will give it you again presently, when I shall have written out Something.

Do not give it me again.

What shall I do then?

Whatever you will, for it is given you as a Gift by me.

I give you very great Thanks.

### COLL. XXVIII.

A. Unde redis tam anhelus?

B. A Foro.

A. Quid affers illinc?

B. Scalpellum.

A. Quanti emisti?

B. Duobus assibus.

A. Estne bonum?

B. Est à Germaniâ, ut mercator dixit; vide notam.

A. Ego minimè novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.

B. Quid facerem?

Whence return you so out of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two Pence.

Is it a good one?

It is from Germany, as the Tradesman said; see the Mark.

I do not know, but you do not wisely enough, who trust any Tradesman.

What should I do?

A. De-

A. Debuisti adhibere aliquem peritum, qui diligeret optimum tibi.

B. Hic erravi fateor, sed hoc consolatur me, quod mercator habetur bonus vir, utpote evangelicæ professionis.

A. Quasi sint nulli fallaces ejusmodi.

B. Puto esse plurimos. Sed omittamus hæc, et experiamur potius scalpellum.

A. Experientia docebit nos.

B. Accipe et tanta, obsecro; nam non probavi nisi levissimè, idque inter emendum.

A. Papæ! quis docuit te eligere tam prudenter?

B. Rogas? non meministi præceptorem dicere nobis tam sæpe, esse Deum solum qui docet bona?

A. Profecit docuit te optimè hic.

B. Ago illi gratias ex animo; et precor ut doceat me parere suæ voluntati semper.

You should have got some skilful Person, who might have chosen the best for you.

Here I erred I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelic Profession.

As though there were no Knaves of that Sort.

I think there are many. But let us omit these Things, and try rather the Penknife.

Experience will teach us.

Take and try it, I pray; for I have not tried it, unless very slightly, and that at buying.

Strange! who taught you to choose so prudently?

Do you ask? do not you remember that the Master tells us so often, that it is God alone who teacheth good Things?

Truly he taught you very well here.

I give him Thanks from my Soul; and I pray that he would teach me to obey his Will always.

B

B. Ego

B. Ego quoque precor  
idem; nec solum nobis, sed  
omnibus piis.

A. Facis ut decet pium  
puerum.

B. Sed estne tempus ut  
conferamus nos in audito-  
rium?

A. Sic est, sume libros,  
et eamus unâ.

I too pray the same; not  
only for us, but for all the  
Godly.

You do as becomes a  
pious Boy.

But is it not Time that  
we betake ourselves into the  
Auditory?

So it is, take your Books,  
and let us go together.

### COLL. XXIX.

A. Commoda mihi Vir-  
gilium in duos dies, si potest  
fieri, nullo incommodo tuo.

B. Profectò non possum.

A. Cur non?

B. Quia Gerardus, qui  
accepit commodatò nuper à  
me, opposuit pignori?

A. Ain' tu, pignori?

B. Sic est ut dico.

A. Quanti oppignoravit?

B. Tribus assibus, ut ait.

A. O ingratum hominem!

B. Tantùmne ingratum?

A. Imo verò, et ingra-  
tum et malum. Sed potuitne  
oppignorare rem tuam te in-  
consulto?

Lend me Virgil for two  
Days, if it may be done, with  
no Inconveniency to you.

Truly I cannot.

Why not?

Because Gerard, who bor-  
rowed it lately of me, has put  
it in Pawn.

Say you so, in Pawn?

So it is as I say.

For how much did he  
pawn it?

For three Pence, as he says.

O ungrateful Man!

Only ungrateful?

Yes truly, both ungrateful  
and wicked. But could he  
pawn your Thing without  
consulting you?

B. Potuit,



B. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu; sed quid facerem?

A. Rogas? defer eum ad præceptorem.

B. Malo pati istam injuriam, quàm committere ut miser vapulet.

A. Facis bene, dummodo reddat tuum.

B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum pecuniam à patre brevè.

A. Quid si fallat te?

B. Potest fieri, sed tamen expectabo aliquot dies quid sit futurum, ac deinde capiam consilium.

B. Nihil est tutius recto consilio.

B. Meministi probè, nam sic præceptor dictavit nobis; sed nunquid vis aliud?

A. Ut sit bene tibi.

B. Et optimè tibi.

He could, as you see *done*.

Yet *he ought not*.

You have touched *the Thing* with a Needle; but what *should I do*?

Do you ask? *carry him to the Master*.

I had rather *suffer that Injury*, than *cause that the poor Boy* be whipped.

You do *well*, so be *he* return your own *again*.

He will return it, *I hope*.

Whence *should he* return it?

He says *that he* is about to receive *Money* from his *Father* *shortly*.

What if *he* should deceive *you*?

It may *be done*, but yet I will wait *some Days* what may be, and *then* I will take *Advice*.

Nothing is *safer than good Advice*.

You remember *well*, for *so the Master* *hath dictated* to us; but would you any *Thing* else?

That it may *be well to you*.

And *very well to you*.

## COLL. XXX.

A. Quis *novus* deauratus  
liber est iste, quem ostentas  
*tam* magnificè ?

B. Terentius.

A. Ubi fuit impressus ?

B. Lutetiæ.

A. Quis dedit eum tibi ?

B. Emi meâ pecuniâ.

A. Unde nactus es pecu-  
niam ?

B. Quæris istud stultè,  
*quasi* ego furatus sum.

A. Absit à me cogitare  
istud. Sed rogabam animi  
causâ.

B. Nec ego reprehendi  
dictum tuum seriò ; sed sole-  
mus joculari eo modò cum fa-  
miliaribus.

A. Nihil prohibet joculari,  
modò Deus ne offendatur. Sed  
age revertamur ad proposi-  
tum ; de quo emisti istum  
Terentium ?

B. De Clemente.

A. Illone circumforaneo  
bibliopolâ ?

B. Maximè.

A. Quanti constitit ?

B. Decem assibus.

What *new* gilt Book is  
that, *which* you shew so  
proudly ?

Terence.

Where *was* it printed ?

At Paris.

Who gave it you ?

I bought it *with* my own  
Money.

Whence got you Money ?

You ask *that* foolishly, as  
*though* I had stolen it.

Far be it *from* me to think  
*that*. But I asked for my  
Pleasure's Sake.

Nor did I blame your Say-  
ing in earnest ; but *we* use  
to jest *after that* Manner  
with our Acquaintance.

Nothing *hinders* to jest,  
*provided* God be not offended.  
But *come* let us return to our  
Purpose ; of whom did you  
buy that Terence ?

Of Clement.

Of that peddling Book-  
seller ?

Yes.

How much cost it ?

Ten Pence.

A. Nihilne

A. Nihilne ampliùs ?

Nothing more ?

B. Nihil omnino.

Nothing at all.

A. Profectò pretium est vile satìs, præsertim cùm sit auratus, et adedò eleganter compactus ; erantne alii codices similes ?

Truly the Price is cheap enough, especially since it is gilt, and so finely bound ; were there other Books like it ?

B. Duo vel tres.

Two or three.

A. Deduc me, quæso, ad illum.

Lead me, I pray, to him.

B. Eamus.

Let us go.

## COLL. XXXI.

A. Nonne est hic liber tuus ?

Is not this Book yours ?

B. Ostende mihi.

Shew it me.

A. Agnosco meum ; ubi invenisti ?

I know it to be mine ; where found you it ?

B. In Scholâ.

In the School.

A. Ago tibi gratias quòd collegeris eum.

I give you Thanks that you took it up.

B. Atque nunc esses notandus, si vellum agere tecum summo jure.

But now you would be to be set down, if I had a Mind to deal with you in strict Law.

A. Quid ita ?

Why so ?

B. Nescis nostras scholasticas leges ?

Do you not know our School Laws ?

A. Ipsæ leges cupiunt regi jure.

The very Laws desire to be ruled by Right.

B. Quo jure nostræ leges reguntur ?

By what Right are our Laws governed ?

A. Æquitæ et præceptoris arbitrio, qui condidit eas nobis privatim.

By Equity and the Master's Pleasure, who made them for us privately.

*Præterea, non solet esse tam severus in eo quod peccatum est negligentia, vel oblivione.*

B. Ego expertus sum sæpius sic; sed quoquomodo peccaveris, causa dicendi erit coram observatore.

A. Non timeo dicere causam ubi est nihil periculi.

B. Taceo.

A. Sed, quæso, quid opus est ut monitor sciat id? nam Deus non offensus est hic.

B. Age celabo.

A. Facies bene.

B. Sed heus, memento referre par pari.

A. Meminero.

*Besides, he does not use to be so severe in that which is done amiss through Negligence, or Forgetfulness.*

*I have found it often so; but, however you offend, your Cause is to be pleaded before the Monitor.*

*I fear not to plead my Cause where there is Nothing of Danger.*

*I am silent.*

*But, I pray, what Need is there that the Monitor should know that? for God hath not been offended here.*

*Well, I will conceal it.*

*You will do well.*

*But hark you, remember to return like for like.*

*I will remember.*

### COLL. XXXII.

A. Quando repetes scholam?

B. Nescio.

B. Cur non admones patrem de eâ re?

B. Quid putas me curare?

A. Parum admodum, ut credo.

B. Profectò dicis verum.

*When will you go again to School?*

*I know not.*

*Why dont you put your Father in Mind of that Thing?*

*What do you think I care?*

*Very little, as I believe.*

*Indeed you say true.*

A. Est



A. Est signi satis te non amare literas.

B. Scio legere, scribere loqui Latinè mediocriter, quid opus est mihi tantâ scientiâ? scio plura quàm tres papistici sacerdotes.

A. O miserum adolescentem! ficcine contemnis rem inæstimabilem?

B. Unde videor miseri tibi?

A. Amice! feci tibi nulum injuriam; nam quod dixi tibi non est convitium, ne tu accipias in malam partem: sed misereor tui, quòd contemnis id quod parit felicitatem.

B. Lucrum, divitiæ, et voluptas, pariunt felicitatem.

A. Imò, ista fuerunt exitio multis, tametsi divitiæ sunt donum Dei, nec nocent nisi iis qui abutuntur. Verùm est nulla possessio pretiosior quàm virtus et cognitio honestarum rerum.

B. Vis concionari igitur, ut video,

It is sign enough that you do not love Learning.

I know to read, to write, to speak Latin indifferently, what Need have I of so much Knowledge? I know more than three Popish Priests.

O miserable Youth! do you so despise a Thing inestimable.

For what do I seem miserable to you?

O Friend! I have done you no Wrong; for what I said to you is not a Reproach, that you may not take it in evil Part: But I pity you, that you condemn that which produceth Happiness.

Gain, Riches, and Pleasure, produce Happiness.

Nay, these Things have been Destruction to many, altho' Riches are the Gift of God, and do not hurt unless to those who abuse them. But there is no Possession more precious than Virtue and the Knowledge of honest Things.

You will preach then, as I see.

A. Utinam

A. Utinam audivisses *divinas conciones diligenter.*

B. Hem *obtundis me nunquid vis?*

A. Ut Deus det tibi *bonam mentem.*

B. Fortasse *est tibi magis opus eâ quàm mihi.*

A. Vale.

I wish you had heard *godly Sermons diligently.*

Oh you *deafen* me, would you any *Thing?*

That God would give you a good *Mind.*

Perhaps you have more *Need of that* than I.

Farewell.

COLL. XXXIII.

A. Miror *quid tibi velis, tu es semper ferè otiosus, aut garris atque ineptis.*

B. Quid *vis* faciam?

A. Stude *diligenter.*

B. Cur *mones me istud?*

A. Pro *meo amore in te tuâque utilitate.*

B. Mones *frustrâ.*

A. Quid *ita?*

B. Quia *animus non est in literis.*

A. Quid *velles ergo.*

B. Discere *aliquem artem optau ingenio meo.*

A. Jamne *cogitâsti quænam ars placeat tibi potissimum?*

B. Jampridem.

I wonder *what* you mean, you are *always* almost *idle*, you either *prate* or *play the Fool.*

What *would* you *that* I *should* do?

Study *diligently.*

Why do you *admonish* me *to that?*

Out of *my Love* to you, and for your own *Good.*

You *admonish in Vain.*

Why so?

Because *my Mind* is not *for Learning.*

What *would* you then?

Learn *some Trade* *suitable* to my *Genius.*

Have you considered *already what Trade* may please you best?

Long since.

A. Cur

A. Cur ergo non admones patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur mihi.

A. Roga præceptorem ut dicat illi.

B. Imò oro te, dic præceptori meis verbis, nam verecundia prohibet me. Facies quod rogo?

A. Faciam certè, idque libentissimè; nam tædet me valde videre te adedò remissum.

B. O quàm gratum feceris mihi!

A. Sed præceptor vocabit te.

B. Quid tum? occasio oblata reddet me audacem ad aperiendam meam mentem liberè.

A. Judicas rectè.

B. Fac tu igitur, memineris tui promissi, deinde renuncia quid ille responderit.

A. Alioquin essem inutilis nuncias tibi.

Why then do not you acquaint your Father?

I never durst.

Why not?

I am afraid lest he should be angry with me.

Ask the Master that he may tell him.

Nay I beseech you, tell the Master in my Words, for Bashfulness hinders me. Will you do what I ask?

I will do it certainly, and that very willingly; for it troubles me very much to see you so careles.

O how acceptable a Thing will you do me!

But the Master will call you.

What then? an Occasion offered will make me bold to open my Mind freely.

You judge rightly.

See you then, that you be mindful of your Promise, afterwards report what he shall have answered.

Otherwise I shall be an useless Messenger to you.

## COLL. XXXIV.

A. Euge! *audi vi sororem tuam nupsisse.*

B. Audisti *verum.*

A. Quis *est* maritus ejus?

B. Quidam *civis* Lugdunensis, *progenitus* honestis parentibus.

A. Estne *dives*?

B. Sic *habetur*, sed *tamen* meus pater facit hæc *longè* pluris: *Primum*, quòd fit bene moratus *adolescens*; deinde, quòd fit non solum doctissimus, sed etiam *amantissimus* bonarum *literarum*; denique, quòd fit verus cultor *Dei*, et summus observator *Christianæ* religionis.

A. Narras *mibi* egregios *titulos* adolescentis. O felicem *sororem*!

B. Dixeris *felicem* sanè *haud* abs re, *siquidem* sic agnoscat *illud* bonum *perpetuò*, ut meminerit semper *profectum* esse ex bonitate *Dei*, atque ob id agat ei *immortales* gratias.

O brave! *I have heard* that your Sister *is married.*

You have heard *true.*

Who *is* her Husband?

A certain *Citizen* of Lyons, *born* of honourable Parents.

Is he *rich*?

So *he is* accounted, but yet my Father *makes* these Things of far more Value: *First*, that *he is* a well-moralled young *Man*; then, *that* he is not only very learned, but also a very great Lover of Learning; lastly, *that* he is a true Worshipper of God, and a very great Observer of the *Christian* Religion.

You give me an excellent Character of the young *Man*. O happy *Sister*!

You may call her *happy* indeed, not without Reason, *if* she so acknowledge that Blessing continually, that she may always remember it to have proceeded from the Goodness of God, and for this should give to him immortal Thanks.

A. Credo



A. Credo facturam illud.

B. Ita spero quidem, sic enim instituta est à parentibus in Christianâ doctrinâ.

A. Sed jam domestica negocia revocant me aliô, ergo vale.

B. Vale tu quoquè, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipuè patri matrique, et ipsi novæ nuptæ et dicito me gratulari illi faustum hoc conjugium.

A. Faciam, et quidem libentissimè.

I believe *she* will do that.

So I hope indeed, for *so she* has been instructed by her Parents in the Christian Doctrine.

But now domestic Business calls me another Way, therefore farewell.

Fare you well too, but remember to give my best Service to all your Friends, especially to your Father and Mother, and the new-married Lady, and tell her that I congratulate her upon this happy Wedding.

I will do it, and indeed very willingly.

## COLL. XXXV.

A. Quot annos natus es?

How many Years old are you?

B. Tredecim, ut accepi à matre. Quot annos natus es tu?

Thirteen, as I have heard from my Mother. How many Years old are you?

A. Non tot.

Not so many.

B. Quot igitur?

How many then?

A. Duodecim.

Twelve.

B. Sed quotum annum agit frater?

But what Year is your Brother going on?

A. Octavum.

The eighth.

B. Quid ais? loquitur Latinè.

What say you? he speaks Latin.

A. Quid

A. Quid miraris? habemus semper domi pedagogum et doctum et diligentem, qui docet nos semper loqui Latinè, effert nihil Anglicum, nisi causâ declarandi aliquid; quinetiam non audemus alloqui patrem nisi Latinè.

B. Nunquam loquimini igitur Anglicè?

A. Solum cum matre, idque certâ quâdam horâ cum illa jubet nos vocari ad se.

B. Quid agitis cum familia?

A. Loquimur rarè cum familiâ, et quidem tantùm in transitu, et tamen famuli ipsi alloquantur nos Latinè.

B. Quid, ancillæ?

A. Si quando usus postulat ut alloquamur eas, sumus sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter!

A. Est gratia Deo, cujus dono habemus patrem qui curat nos erudiendos tam accuratè.

Why do you wonder? we have always at home a Master both learned and diligent, who teacheth us always to talk Latin, utters nothing English, unless for the Sake of explaining Something; moreover, we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What, do the Maids?

If at any Time Need requires that we should speak to them, we use the English Tongue, as we use to do with our Mother.

O happy you, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certè

B. Certè *laus et honor*  
ejus rei *debetur* cœlesti patri  
*unico.*

A. Sed *quid* agimus? *jam*  
audio *catalogum* recitari.

B. Festinemus *igitur.*

Certainly *the Praise* and  
*Honor* of that Thing *is due* to  
our heavenly Father *only.*

But *what* do we? *now* I  
hear *the Bill* calling over.

Let us hasten *then.*

## COLL. XXXVI.

A. Venitne pater *ad mer-*  
*catum?*

B. Convenit *me* hodie  
*manè* cùm *surgerem* è lecto.

A. Petisti *nihil* ab eo?

B. Imò *pecuniam.*

A. Et *dedit* tibi?

B. In *præsentiâ.*

A. *Quantum* obsecro?

B. *Viginti asses.*

A. Papæ! *viginti asses,*  
*quî* fit ut audeat *committero*  
*tantum pecuniæ* tibi?

B. Quia *novit* me *esse* fru-  
gi *dispensatorem,* siquidem  
*semper* reddo illi *rationem* us-  
que ad *teruncium.*

A. Sed *impetravisti* ægrè  
*fortasse?*

B. Imò *facillimè,* atque  
*cum gratiâ.*

Is your Father come *to*  
*the Market?*

He came to *me* To-day  
*Morning* when *I was* rising  
out of Bed.

Did you ask *nothing* of  
him?

Yes, *Money.*

And *did he* give to you?

Instantly.

How much *I pray?*

Twenty *Pence.*

O strange! *twenty Pence,*  
*how* comes it to pass *that* he  
dare *trust* so much *Money* to  
you?

Because *he knows* me *to be*  
a good *Husband,* since *I al-*  
*ways* give him an *Account*  
even to a Farthing.

But *you* got it *difficultly*  
*perhaps?*

Nay *very easily,* and *with*  
a good Will.

A. O mitem parentem!

B. Certè *mitissimum*.

A. Sed *ut redeamus ad rem*, quid *facies* istâ pecuniâ?

B. Emam *libros*, et *alia necessaria mihi*.

A. Potesne *dare mutuo mihi aliquid*?

B. Possum *modò eges*.

A. Nisi *egerem*, non *petere*m.

B. Quantum *vis accipere à me*?

A. Quinque *asses*.

B. Accipe.

A. O *verum amicum*!

B. Non est *verus amicus* qui non *juvat amicum* in tempore, *si habet unde juvet*.

A. Certus *amicus*, *ut est in proverbio*, *cernitur in incertâ re*.

B. Quando *reddes mutuum*?

A. Ubi *primùm pater venerit in hanc urbem*.

B. Quando *speres venturum*?

A. In *mercato proximo*, *nempe ad octavum diem Octobris*.

O mild Father!

Certainly *very mild*.

But *that* we may return *to the Matter*, what *will you do* with that Money?

I will buy *Books* and *other Things* necessary for me.

Can you *lend me some*?

I can *if* you want.

Unless *I wanted*, I should not ask.

How much *will you have of me*?

Five *Pence*.

Take them.

O *true Friend*!

He is not a *true Friend* who does not help *his Friend* in Time, *if* he has *whence* he may help him.

A *sure Friend*, as *it is* in the Proverb, *is seen* in a doubtful Matter.

When *will you return* the Loan?

As soon as *my Father* shall come *into this City*.

When *may you hope* him to come?

On the next Market, *to wit*, on the eighth Day of *October*.



## COLL. XXVII.

A. Nescis *vetitum esse*  
loqui *submisſe* inter nos?

B. Quidni ſcirem, *cùm*  
præceptor *inculcet* nobis  
*cauſas* ejus rei *tam ſæpe*?

A. Cur *igitur* faciebas  
*contrà* modò?

B. Quia *Iſaacus* cæperat  
*alloqui* me.

A. Quid *tum*? debuisti  
*admonere* illum, non imitari.

B. Debui, *ſed* tunc non  
*venit* mihi in mentem.

A. Sed *interim* es notan-  
dus.

B. Minimè *verò*, niſi *vis*  
*eſſe ſeverior* ipſo præceptore.

A. Dic *mibi* cauſam.

B. Quia præceptor vetat  
*quempiam* notari, qui ſponte  
*agnoverit* delictum, modò ne  
ſit *tale factum* quod *interdic-*  
*tum ſit* verbo Dei.

A. Nonne præceptum eſt  
*à Deo* ut *obediamus* parenti-  
bus?

B. Illud eſt quintum præ-  
ceptum decalogi.

Do not you know that it  
is forbidden to ſpeak low  
among ourſelves?

Why ſhould I not know,  
when the Maſter inculcates  
upon us the Cauſes of this  
Thing ſo often?

Why then did you do the  
contrary juſt now?

Be cauſe *Iſaac* began to  
ſpeak to me.

What then? you ought  
to admoniſh him, not to imi-  
tate him.

I ought, but then it did  
not come into my Mind.

But in the mean Time you  
are to be ſet down.

No indeed, unleſs you will  
be ſeverer than the Maſter  
himſelf.

Tell me the Reaſon.

Be cauſe the Maſter for-  
bids any one to be ſet down,  
who voluntarily ſhall ac-  
knowledge his Fault, pro-  
vided it be not ſuch a Fact  
as is forbidden by the Word  
of God.

Is it not commanded by  
God that we ſhould obey our  
Parents?

That is the Fifth Com-  
mandment of the Decalogue.

A. Atqui, *ut habemus in catechismo istud præceptum patet latius; nam sub nomine parentum complectitur præceptores, magistratus, et denique omnes quibus Deus subjecit nos.*

B. Equidem *non nego esse vera quæ narras, sed malo consulere præceptorem, quàm disputare tecum; alioquin induceres me in majus malum, quod est vitium contentionis, multò magis vitium à præceptore.*

A. Dicis æquum, memineris igitur admonere præceptorem.

B. Ne putes me obliturum, præsertim cùm mea res agatur.

But, *as we have it in our Catechism, that Commandment extends farther; for under the Name of Parents it comprehends Masters, Magistrates, and finally all to whom God hath subjected us.*

Truly *I do not deny those Things to be true which you say, but I had rather consult the Master than dispute with you; otherwise you would lead me into a greater Evil, which is the Voice of Contention, much more forbidden by the Master.*

You say just, remember *then to put the Master in Mind.*

Do not think *that I will forget, especially when my own Affair is in Agitation.*

### COLL. XXXVIII.

A. Heus puer!

B. Hem, præceptor, quid vis?

A. Pone libros, studuisti satis toto die; para te, ut eamus ambulatum.

Soho, Boy!

Anon, Master, what would you?

Lay by *your Books*, you have studied enough all Day; prepare *yourself*, that we may go a walking.

B. Nonne

B. Nonne præstaret à cœnâ?

A. Exercitatio corporis est salubrior ante cibum. Narra dictum Socratis in eam sententiam.

B. Cùm Socrates ambularet contentiùs usque ad vesperem, interrogatus quare faceret id, respondit, se obsonare famem ambulando quò cœnaret meliùs.

A. Meministi probè, quis est auctor?

B. Cicero; sed quò probibimus, præceptor?

A. Extra urbem.

B. Mutabòne calceos?

A. Muta, ne conspergas istos novos pulvere; fume etiam umbreham, ne ardor solis infuscet faciem tibi.

B. Adsum paratus jam.

A. Nunc sanè prodeamus.

B. Vocabòne unum comitem aut alterum ex vicinâ?

A. Admones rectè, sic enim deambulatio erit jucundior, nam conferetis sermones inter vos per viam, et colludetis alicubi sub umbrâ.

Were it not better after Supper?

The Exercise of the Body is wholesomer before Meat. Repeat the Saying of Socrates to that Purpose.

When Socrates walked hard until Evening, being asked why he did that, he answered, that he got himself a Stomach by walking, that he might sup the better.

You have remembered well, who is the Author?

Cicero; but whither shall we go, Master?

Without the Town.

Shall I change my Shoes?

Change them, lest you sprinkle these new ones with Dust; take likewise your Shade, lest the Heat of the Sun tan your Face for you.

I am here ready now.

Now truly let us go out.

Shall I call one Companion or other out of the Neighbourhood?

You admonish well, for so the Walk will be pleasanter, for you will hold Discourse between yourselves by the Way, and will play somewhere in the Shade.

B. Sic

B. Sic etiam appetentia cibi excitabitur.

A. Ego præcedam lento gradu; ubi nactus eris comites, vos sequimini me per ripariam portam.

B. Expectabis nos illic igitur?

A. Certò.

B. Quid si invenero nullos comites?

A. Nihilominus sequere me, audistine?

B. Audivi, præceptor.

So also a Stomach to our Meat will be gotten.

I will go before with a slow Pace; when you shall have found Companions, do you follow me through the Water-gate.

Will you stay for us there then?

Certainly.

What if I shall find no Companions?

Nevertheless follow me, did you hear?

I did hear, Master.

### COLL. XXXIX.

A. Cur abfuiſti hodie manè?

B. Eram occupatus.

A. In quo negotio?

B. Inſcribendis literis ad matrem.

A. Quid opus erat ſcribere illi?

B. Quia ſcripſerit ad me.

A. Reſcripſiſti ergo?

B. Loqueris propriè.

A. Unde miſiſt tibi literas?

B. Rure, nempe, ex villâ noſtrâ.

A. Quando proſecta eſt tuſ?

Why were you abſent To-day Morning?

I was buſy.

In what Buſineſs?

In writing Letters to my Mother.

What Need was there to write to her?

Beauſe ſhe had written to me.

You wrote back then?

You ſpeak properly.

Whence did ſhe ſend you the Letter?

From the Country, to wit, from our Country Houſe.

When did ſhe go into the Country?

B. Supe-



B. Superiore hebdomade.

A. Quid agit ruri?

B. Curat nostra rustica negotia.

A. Quid potissimum?

B. Præparat ea quæ sunt opus ad proximam vindemiam.

A. Agit prudenter.

B. Quomodo probabis istud?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

B. Quis docuit te istud?

A. Quidam pædagogus dictavit à Cicerone.

B. Quâ occasione?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die.

B. Profectò admonerat rectè.

A. Sed revertamur ad propositum; non habetis villicum ad curanda vestra rustica negotia?

B. Imo, habemus, et villicum et famulos, et ancillas.

A. Quid opus est igitur operâ tuæ matris?

Last Week.

What doth she do in the Country?

She takes care of our Country Business.

What chiefly?

She prepares those Things which are needful to the next Vintage.

She does prudently.

How will you prove that?

For in all Things a diligent Preparation is to be used.

Who taught you that?

A certain Master dictated it out of Cicero.

Upon what Occasion?

When he admonished me, that I should prepare myself diligently to say my Talk the next Day.

Truly he admonished well.

But let us return to the Purpose? have you not a Bailiff to take Care of your Country Business?

Yes, we have both a Bailiff, and Men Servants, and Maidens.

What Need is there then of the Assistance of your Mother?

B. Quòd

B. Quòd novit meliùs  
 providere omnibus rebus  
 quàm isti imperiti ruricolæ.

A. Nihilne ampliùs?

B. Sine me finire propo-  
 situm.

A. Putabam te absol-  
 visse.

B. Etiam, ut audiavi ex  
 patre, præcipua cura do-  
 mini requiritur in admini-  
 strandâ re familiari.

A. Ergo tuus pater de-  
 beret esse potius ad villam.

B. Non potest.

A. Quid prohibet?

B. Quia est totus occupa-  
 tus in suâ arte.

A. Capit majorem fruc-  
 tum ex eâ re, ut opinor.

B. Quis dubitat?

A. Inde fit ut relinquat  
 curam domesticæ rei uxori.

B. Est omnino sic.

A. Sed quando mater  
 revertetur?

B. Vix ante vindemiam  
 perfectam.

A. Nonne tu ibis vin-  
 demidatum.

Because *she knows* better  
 to provide for all Things  
 than those unskilful Coun-  
 trymen.

Nothing more?

Suffer me to finish my  
 Purpose.

I thought you had done.

Moreover, as I have  
 heard of my Father, the  
 chief Care of a Master is  
 required in managing his  
 Estate.

Then your Father ought  
 to be rather at the Country  
 House.

He cannot.

What hinders?

Because he is wholly em-  
 ployed in his Trade.

He gets greater Profit  
 from that Thing, as I suppose.

Who doubts?

Thence it is that he  
 leaves the Care of his do-  
 mestic Affairs to his Wife.

It is just so.

But when will your Mo-  
 ther return?

Hardly before the Vin-  
 tage be finished.

Will not you go to ga-  
 ther Grapes?

B. Accersar

B. Accersar brevè à matre, ut spero. Sed, quæso te, quid cogitamus? Jam omnes currant in Scholam.

A. Bene res est, curramus et nos, ne simus postremi.

I shall be sent for shortly by my Mother, as I hope. But, I pray you, what do we think of? Now all run into the School.

The Thing is well, let us run too, lest we should be the last.

## COLL. XL.

A. Atat! ecce nunc effis capti, non fatemini?

B. Certè fatemur ingenuè, sed non dicebamus mala verba; quæso te, mi condiscipule, noli notare nos.

A. Quid garriebatis? audivi nescio quid de jentaculo.

B. Illud est, loquebamur de jentaculo; quia famulus non dedit nobis in tempore.

A. Puto in fuisse, nec certè est valde magnum malum, nisi quòd sunt otiosa verba.

B. Sed loquebamur Latine.

A. Audivi, sed non erat tempus fabulandi; nam, ut scitis, hoc pusil-

Aha! See now you are caught, do you not confess?

Truly we confess ingenuously, but we did not say bad Words; I pray you my School-fellow, do not set us down.

What were you prating of? I heard I know not what of Breakfast.

That is it, we did talk of Breakfast; because the Servant did not give us it in Time.

I think that was it, neither certainly it is a very great Evil, but that they are idle Words.

But we spoke Latin.

I heard, but it was not a Time for talking; for, as you know, this little

lum temporis à merendâ debet esse valde pretiosum vobis, quum sit dicatum studio; scilicet, ut quisque prepararet se ad reddenda ea præceptoribus quæ præscripserint. Nonne dico verum?

B. Certè dicis verum, debuissemus legere simul de Testamento, quæ oportebit reddere mox; sed ignosce quæso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros, et studiosus? nec diligit solum, sed laudat et remuneratur.

B. Scimus ista, et experimur quotidie.

A. Mementote ergo, et facite promissa.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed eâ lege, ut caveatis recidere.

little Time after the Afternoon's Repast ought to be very precious to you, seeing it is dedicated to Study; to wit, that every one might prepare himself to say those Things to the Masters which they have set us. Do not I say true?

Certainly you say true, we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray, most sweet School-fellow, we will be hereafter more prudent, and will do our Duty more diligently.

If you will do so, the Master will love you; do not you see how he loves good Boys, and the studious? nor does he love them only, but commends and rewards them.

We know these Things, and experience them daily.

Remember then, and do your Promises.

Will you conceal this Fault then?

I will conceal it, but on this Condition, that you have a Care of falling into it again.

B. Cave-



B. Cavebimus, *Christo*  
favente.

We will take heed, *Christ*  
favouring.

## COLL. XLI.

A. Quid mater dedit tibi  
in merendam?

What did your Mother  
give you for your Afternoon's  
Repast?

B. Vide.

See.

A. Est caro, sed quæ-  
nam?

It is *Flesh*, but what?

B. Bubula.

Beef.

A. Utrùm est recens, an  
salita?

Whether is it fresh, or  
salt?

B. Est bubula salita.

It is *Beef* salted.

A. Utrùm est pinguis,  
an macra?

Whether is it fat, or  
lean?

B. Eho inepte, nonne  
vides esse macram?

Ho you Simpleton, do not  
you see it to be lean?

A. Annon malles esse vi-  
tulinam, aut vervecinam?

Had you not rather it to  
be Veal, or Mutton?

B. Utraque est bona, sed  
præ cæteris hædina placet  
mibi, præsertim assa.

Both is good, but above  
the rest *Kid* pleases me,  
especially roasted.

A. Hem delicatule, ha-  
besne tam doctum pala-  
tum?

Ho you dainty little Fel-  
low, have you so learned a  
Palate?

B. Dico ut sentio, non  
enim est mentiendum.

I speak as I think, for  
we must not lie.

A. Mendacia absint à  
nobis, nam sumus filii Dei,  
et fratres Christi, qui est  
veritas ipsa, ut ipse, lo-  
quens de se testatur.

May Lies be far from  
us, for we are the Sons of  
God, and the Brethren of  
*Christ*, who is Truth itself,  
as he, speaking of himself,  
witnesseth.

B. Sed

B. Sed *ad rem*, amo  
*suillam aspersam modico sale,*  
*et bene coctam.*

A. O *mirificam grati-*  
*am Dei!* qui dat nobis tot  
genera *opsoniorum*, et tam  
bona.

B. Quot *pauperes* putas  
*esse* in hac urbe, qui vic-  
titant *hordeaceo pane solo*,  
neque tamen ad saturita-  
tem?

A. Non dubito *esse* mul-  
tos, *præsertim* tantâ *cari-*  
*tate annonæ.*

B. Itaque *quantas gra-*  
*tias debemus agere Deo*, in  
tantâ *copiâ bonarum re-*  
*rum?*

A. Magnificè predice-  
mus *ejus beneficia igitur*,  
atque *interim precemur ut*  
*misereatur inopiæ suorum*  
*pauperum.*

B. Utinam *ipse afficiat*  
*corda nostra suo spiritu pe-*  
*nitentis ad eam rem.*

A. Ita *precor.*

But to the Matter, I love  
Pork sprinkled with a little  
Salt, and well boiled.

O the wonderful Favour  
of God! who gives us so  
many Kinds of Victuals,  
and so good.

How many Poor do you  
think there are in this City,  
who live on Barley Bread  
only, neither yet to Ful-  
ness?

I do not doubt there are  
many, especially in so great  
a Dearth of Victuals.

Therefore how great  
Thanks ought we to give  
to God, in so great Plenty of  
good Things?

Let us highly extol his  
Benefits then, and in the  
mean Time let us pray that  
he would pity the Wants of  
his Poor.

I wish he would move  
our Hearts by his Spirit  
thoroughly to that Thing.

So I pray.

# COLL. XLII.

A. Quid rides?

B. Nescio.

A. Nescis! *est magnum*  
*signum stultitiæ.*

What do you laugh at?

I know not.

You know not! *it is a*  
*great Sign of Folly.*

B. Vocas

B. Vocas me stultum igitur?

A. Minimè verò, sed dico tibi esse argumentum stultitiæ, cùm quis ridet, et nescit causam redendi.

B. Quid est stultitia?

A. Si evolvas Catonem diligenter, invenies istud quod quæris.

B. Nunc non habeo Catonem meum, et volo agere alium rem.

A. Quod negotium habes?

B. Habeo aliquid de rudimentis ediscendum.

A. Interim, quæris fabulari, ineptule?

B. Dic mihi, quæso, de stultitiâ in Catone.

A. Est summa prudentia simulare stultitiam loco; an non didicisti hoc?

B. Imò, sed non recordabar.

A. Quum fueris domi, inspice librum tuum.

B. O quantas gratias ago tibi! ego proponam istam quæstionem alicui, qui non poterit respondere mihi, et sic erit victus.

Do you call me Fool then?

No indeed, but I tell you it is an Argument of Folly, when any one laughs, and knows not the Cause of his laughing.

What is Folly?

If you would turn over Cato diligently, you will find that which you want.

Now I have not my Cato, and I want to do another Thing.

What Business have you?

I have something out of the Rudiments to be learned.

In the mean time, do you seek to talk, you Simpleton?

Tell me, I pray, of Folly in Cato.

It is the greatest Prudence to feign Folly in a proper Place; have you not learnt this?

Yes, but I did not remember it.

When you shall be at home, look upon your Book.

O how great Thanks I give you! I will propose that Question to somebody, who will not be able to answer me, and so will be overcome.

A. Tace, *puer*, tace, et  
studeto, *ne vapules*.

B. Non multùm curo, ego  
teneo *prælectionem* ferè.

A. Nisi taceas, dicam  
*observatori*, qui notabit te  
statim.

B. Mane, *mane*, dicam  
*nihil* ampliùs.

A. Sed memento id quod  
dixi *tibi*.

B. Quidnam est?

A. Ne rideas unquam  
sine causâ.

B. Sed non est malum  
ridere?

A. Non dico *istud*.

B. Quid igitur?

A. Est *stultum* ridere sine  
causâ.

B. Nunc intelligo.

A. Recordare *sæpe*.

Hold your Tongue, *Boy*,  
hold your Tongue, and  
study, *lest you be whipped*.

I do not much care, I  
have my *Lesson* almost.

Unless you hold your  
Tongue, I will tell the *Mo-  
nitor*, who will set you down  
presently.

Stay, *stay*, I will say no-  
thing more,

But remember that which  
I said to you.

What is it?

That you would not  
laugh at any time without  
Cause.

But is it not wicked to  
laugh?

I do not say *that*.

What then?

It is *foolish* to laugh  
without Cause.

Now I understand.

Remember often.

### COLL. XLIII.

A. Scribis *seriò*, an *inep-  
tis*?

B. Equidem scribo *seriò*,  
*nam* cur *abuterer* meo tem-  
pore? *sed* cur *rogas* *istud*?

A. Quia *vidi* aliquando  
*cùm* scriberes *melius*.

Do you write in earnest  
or play the Fool?

Truly I write in ear-  
nest, for why should I *ab-  
use* my Time? but why  
do you ask that?

Because I have seen some  
times when you could write  
better.



B. Scribo interdum melius.

A. Quî fit, igitur, ut scribis nunc tam malè?

B. Adjumenta scribendi benè defunt mihi.

A. Quænam?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut vides, perfluit miserè, atramentum est aquosum et subalbidum, penna mollis, et malè parata.

A. Cur non providisti omnia ista maturè?

B. Pecunia defuit mihi, et etiam nunc deest.

A. Incidisti in istud vulgare proverbium, Omnia defunt illi cui pecunia deest.

B. Sic agitur mecum.

A. Sed quando speras te accepturum?

B. Meus pater mittet ad me, aut ipse veniet in proximo mercatu.

A. Ego volo juvare te interea.

I write sometimes better.

How comes it to pass, then, that you write now so badly?

The Helps of writing well are wanting to me.

What?

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is watery and whitish, my Pen soft and badly made.

Why have you not provided all these Things in Time?

Money was wanting to me, and even now is wanting.

You have fallen upon that common Proverb, All Things are wanting to him to whom Money is wanting.

So it fareth with me.

But when do you hope that you will receive?

My Father will send to me, or will come himself the next Market.

I will help you in the mean Time.

B. Siquidem *potes* id, *affeceris* me magno beneficio.

A. Accipe *hos sex asses* ad emendam *chartam*, et *alia* necessaria.

B. Quàm *verè* illud dictum est, *Amicus certus* cernitur in *incertâ* re? sed *quid* impellit te ut *facias* tam *benignè* mihi *ultrò*?

A. *Illa charitas Dei*, quæ, ut *Paulus* ait, *effusa est* in *nostris* cordibus..

B. *Vis divini Spiritûs* est *mira*, qui est *autor* ejus *charitatis*; sed *interim* cogitandum est mihi, *quomodo* referam *tibi* gratiam.

A. Est *parva* res, *emitte* istam *cogitationem*, tantùm *redde* mutuam *quum* eris *commodum* tibi.

B. Reddam, ut *spero*, *propediem*.

A. Eamus ad *precationem*, ne *notemur*.

B. Adde *unum*, si *placet*.

A. Quid est?

B. Ne *mittamur* *incoenati* *cubitus* hodie.

A. Ha, ha, he.

If indeed you can do this, you will oblige me with a great Kindness.

Take these six Pence to buy Paper, and other Things necessary.

How truly was that said, A sure Friend is seen in a doubtful Matter? but what moveth thee that thou shouldst do so kindly to me of thy own Accord?

That Love of God, which, as Paul says, is shed abroad in our Hearts.

The Force of the divine Spirit is wonderful, which is the Author of that Charity; but in the mean time I must think, how I may return you the Favour.

It is a small Thing, lay aside that Thought, only return what is lent when it shall be convenient for you.

I shall return it, as I hope, forthwith.

Let us go to Prayer, lest we be set down.

Add one Thing, if you please.

What is it?

Lest we should be sent supperless to Bed to-day.

Ha, ha, he.

COLL.

## COLL. XLIV.

A. Quotâ horâ surrexisti  
hodie ?

B. Paulo ante quintam.

A. Quis expergefecit te ?

B. Nemo.

A. An cæteri surrexerunt ?

B. Nondum.

A. Non ivisti excitatum  
illos ?

B. Non ivi.

A. Quamobrem ?

B. Nescio, nisi quia non  
putabam illud pertinere ad  
me.

A. Annon illi excitant  
te interdum ?

B. Imò sæpiissime.

A. Debuiſti igitur facere  
ſimile.

B. Debui fateor.

A. Memento igitur ut  
facias poſthac.

B. Meminero, Deo ju-  
vante.

A. Sed quid feciſti ex quo  
ſurrexiſti è lecto ?

B. Primùm, precatus ſum  
cœleſtem patrem, flexis ge-  
nibus in nomine filii ejus  
noſtri Domini Jeſu Chriſti.

At what o' Clock did you  
riſe to Day ?

A' little before Five.

Who awaked you ?

Nobody.

Have the reſt riſen ?

Not yet.

Did not you go to call  
them ?

I did not go.

What for ?

I know not, *unleſs* be-  
cause I did not think that  
to belong to me.

Do they not call you  
ſometimes ?

Yes very often.

You ought then to have  
done the like.

I ought I confeſs.

Remember then that you  
do it hereafter.

I will remember, God  
helping.

But what have you done  
ſince you roſe out of Bed ?

Fiſt, I prayed to my  
Heavenly Father, upon my  
bended Knees, in the Name  
of his Son our Lord Jeſus  
Chriſt.

A. Bene *factum*, quid *postea*?

B. Deinde *ornavi* me, et curavi *meum* corpus *mediocriter*, ut *deceat* Christianum; *postremo*, contuli me ad *quotidiana* studia.

A. Si *pergas* sic *facere*, ne dubites *quin* Deus *adjuvet* tua studia.

B. Juvit me *semper* adhuc pro ejus *benignitate*, nec derelinquet me ut *spero*.

A. Loqueris *rectè*; non frustrabit *tuam* spem.

B. Superiore anno didici in *Catone*, Retine *spem*, spes *una* nec relinquit *hominem* morte.

A. Fecisti *bene* quòd *retinueris*, nam *est* egregia *sententia*, et *digna* Christiano.

B. Atqui *autor* ejus libri *non fuit* Christianus.

A. Non fuit, *est* certa res.

B. Unde *igitur* fumpsit *tot* egregias *sententias*?

Well *done*, what *afterwards*?

Then I *dressed* me, and took Care of my Body *indifferently*, as *becomes* a Christian; *lastly*, I betook myself to my *daily* Studies.

If you go on so to do, do not doubt but God will *help* your Studies.

He hath helped me *always* hitherto out of his Kindness, nor will he leave me as I *hope*.

You say *rightly*, he will not frustrate your Hope.

The last Year I learned in *Cato*, Retain *Hope*, Hope alone does not leave a *Man* in Death.

You have done *well* that you have retained it, for it is an excellent *Saying*, and *worthy* of a Christian.

But the *Author* of that Book *was not* a Christian.

He was not, it is a certain Thing.

Whence *then* did he take so many excellent *Sentences*?

A. Maximè



A. Maximè *ex* ethnicis philosophis; *nam* et ipsi illuminati *divino* spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoquè *potes* videre aliquando, si *prosequaris* studium literarum.

B. Ego *prosequar*, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter, et *ex* animo, ut illud contingat.

B. Precor id quotidie sæpe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quòd monueris me tam fraternè.

Chiefly out of the Heathen Philosophers; for even they being enlightened with the Divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow it, as I hope, provided God give my Father a longer Life.

Pray diligently, and from your Soul, that this may happen.

I pray for that every Day often.

May the Lord God give you Perseverance in every good Work.

I pray for you the same that you wish me, and I give you Thanks; that you have admonished me so fraternally.

## COLL. XLV.

A. Salve, condiscipule.

God save you, School-fellow.

B. Sis tu salvus quoquè.

Be you safe too.

A. Quota hora est?

What o'Clock is it?

B. Audies quintam mox,

You will hear Five by and by.

A. Bene

A. Bene habet, *aderimus* maturè satis.

B. Gaudeo me occurriffe tibi, ut colloquamur euntes, *Latinè* tantisper.

A. Sanè ea est utilis et jucunda exercitatio.

B. Quoties incido in aliquem ex istis dissolutis *nebulonibus*, mallem offendisse rhedarium, nam non licet mihi per eos cogitare aliquid in viâ.

A. Nil mirum, nam ferè sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

B. Quid agas cum illis, qui curant nihil, nisi ut expleant suas libidines?

A. Crepant nihil aliud nisi suas cupedias et computationes in privatis cauponulis.

B. Irrident nos etiam plenis buccis, quòd loquimur *Latinè* per vicos; sed illud est pessimum omnium, quòd nunquam patiuntur se admoneri.

It is well, *we shall* be present time enough.

I am glad I met you, that *we may talk together* as we go, in *Latin* a little.

Truly that is an useful and pleasant Exercise.

As often as I light upon any of these loose *Knaves*, I had rather have found a *Carter*, for it is not permitted me for them to think of any Thing in the Way.

No Wonder, for commonly they are of that Sort, that they neither will speak any good Thing, nor endure to hear it.

What can you do with them, who regard nothing, but that they may satisfy their own Lusts?

They chatter of nothing else but their own Dainties, and Clubs in private Ale-houses.

They laugh at us too with full Cheeks, because we talk *Latin* in the Streets; but that is the worst of all, that they never suffer themselves to be admonished.

A. Quia,

A. Quia, *scilicet*, ut *propheta* ait, *timor Dei non est ante oculos eorum*.

B. Si *occæperis* *commo-*  
*nore quid amicè, audies* *statim*, *Tace*, *concionator*, *ob-*  
*tundis me: quòd si dixeris,*  
*deferam te ad præceptorem,*  
*aut ad observatorem, O!*  
*egone curo? inquirunt; tu*  
*non audes, nam si accusares*  
*me, non ferres impunè.*

A. Imò, *verberabunt te*  
*continùò, si locus sit remotus*  
*ab arbitris.*

B. Profeòtò *cùm quidam*  
*eorum offendisset me nuper in*  
*quodam recessu, impegit mihi*  
*duos ingentes colaphos in*  
*utramque malam, et aufugit*  
*continùò.*

A. Quid *tu faciebus in-*  
*terea quæso?*

B. Quid *quæris? istud*  
*fuit adedò subitum, ut vix*  
*potuerim aspicere hominem.*

A. Sed *quî pervenimus*  
*ad Scholam tam citò et*  
*senfim?*

Because, *to wit*, as *the*  
*Prophet* says, *the Fear of*  
*God is not before their Eyes.*

If you *shall have begun to*  
*advise them any Thing*  
*friendly, you will hear pre-*  
*sently, Hold your Tongue,*  
*Preacher, you stun me: but*  
*if you say, I will carry thee*  
*to the Master, or to the Mo-*  
*nitor; Ob! do I care? say*  
*they; you dare not, for if*  
*you should accuse me, you*  
*should not bear it unpunish-*  
*ed.*

Yea, *they will beat you*  
*immediately, if the Place be*  
*remote from Witnesses.*

Truly *when one of them*  
*had found me lately in a*  
*certain retired Place, he gave*  
*me two great Slaps on each*  
*Cheek, and ran away im-*  
*mediately.*

What *did you in the*  
*mean Time I pray?*

What *do you ask? that*  
*was so sudden, that I could*  
*scarce see the Man.*

But *how are we come to*  
*the School so soon and lei-*  
*surely?*

B. Sic

B. Sic solet evenire ferè confabulantibus.

A. Age, ingrediamur sine murmure et strepitu, ne offendamus studentes.

So it uses to happen commonly to those who talk together.

Come, let us enter without Noise and Stir, lest we should disturb those that are studying.

# COLL. XLVI.

A. Quid ais de scalpello, quod emi tibi nudius tertius, estne bonum?

B. Imò verò, est optimum, sed me miserum! perdidit.

A. Eho! quid ais, quomodo id accidit?

B. Cùm redirem foras excidit mihi in vico.

A. Unde excidit?

B. Ethecà meà, quam reliqui imprudenter apertam.

A. Quomodo recuperasti?

B. Affixi chartulam statim januæ; post prandium quidam puer sextæ classis retulit mihi.

A. Utinam omnes essent tam fideles, qui reperiunt amissas res.

What say you about the Penknife, which I bought for you the other Day, is it a good one?

Ay indeed, it is a very good one, but wretched me! I lost it.

How! what say you, how did that happen?

As I was coming! from abroad, it dropt from me in the Street.

Whence dropt it?

Out of my Sheath, which I left imprudently open.

How did you recover it?

I put a Note forthwith upon the Gate; after Dinner a certain Boy of the sixth Form brought it me.

I wish all were so faithful, who find lost Things.

B. Profectò



B. Profectò sunt pauci qui restituent, si sit res aliqujus pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modo sciat cui sit reddenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissimè.

A. Verùm ut redeamus ad sermonem inceptum, quid dedisti puero qui invenit scalpellum tuum?

B. Dedi sextantem, et aliquot juglandes, laudavi eum præterea, et admonui facere idem semper.

A. Fecisti rectè, enim sic reddet libentius aliàs, si quid reperit; sed quid si perdidisses?

B. Tulissem æquo animo, et emissem mihi aliud.

Truly there are few who will restore, if it be a Thing of any Price.

And yet that is commanded expressly by the Word of God.

Why not? for it is a Kind of Theft, if any one should keep another's Thing found, provided he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find lost.

They mistake indeed very grievously.

But that we may return to the Discourse begun, what did you give the Boy who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do the same Thing always.

You have done well, for so he will restore more willingly another Time, if he find any Thing; but what if you had lost it?

I should have borne it with an equal Mind, and would have bought myself another.

A. Tulisses

A. Tulisses ita æquo animo?

B. Certè non sine aliquâ molestiâ.

A. Non æquo animo igitur; sed nolo urgere te arctiùs.

B. Non sumus theologi.

A. Quid ergo?

B. Grammaticuli.

A. Et imperiti quidem.

B. Debemus precari Deum tantò diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

A. Faciemus id verò, si pareamus sanctis admonitionibus quas audimus quotidie à præceptore, et sæpe à concionatoribus, ministris divini verbi.

B. Vide quantum amissio mei scalpelli profuerit nobis.

A. Gratulor tibi dupliciter ob eam rem, primum quòd emerim rectè tibi, deinde quòd recuperaveris amissum.

B. Habeo tibi gratiam.

Would you have borne it *with so equal a Mind*?

Verily not without some Trouble.

Not *with an equal Mind* then; but I will not urge you too closely.

We are not *Divines*.

What then?

Little Grammarians.

And *unskilful ones* indeed.

We ought to pray to God *so much* the more diligently, that he would free us by the Gospel from the *Darkness* of Ignorance.

We shall do *that* indeed, if we obey the *holy* Admonitions which we hear every Day from the Master, and often from the Preachers, the Ministers of the divine Word.

See *how much* the Loss of my Penknife hath profited us.

I congratulate you doubly for this Thing, first that I bought it well for you, and then that you recovered it being lost.

I give you Thanks.

## COLL. XLVII.

A. Non videris *mibi* nimis occupatus.

B. Mediocriter.

A. Quid *si* facias *mibi* duas aut tres pennus?

B. Sit *salis* tibi, *si* faciam unam: ostende *mibi* calamos. *Profectò* sunt optimi, et ad scribendum aptissimi.

A. Unde *nōsti* istud?

B. Quia sunt amplo caule, firmo, et nitido; nam molles, et qui habent caulem breviorē sunt parum utiles ad scribendum.

A. Gaudeo me emisse utiliter.

B. Non abs re, sed quanti?

A. Dedi duos quadrantes pro his tribus.

B. Pretium est vile pro bonitate rei; de quo emisti?

A. De quodam circumforaneo.

B. Mercatores nostri opidi vendunt multò pluris.

A. Et tamen audent dicere interdum, constare sibi pluris quàm vendunt.

You do not seem to me over busy.

Indifferently.

What if you should make me two or three Pens?

Let it be enough for you, if I make one: Shew me the Quills. Truly they are very good ones, and very fit for writing.

Whence know you that?

Because they are of a large Barrel, firm and neat; for soft ones, and those that have a shorter Barrel, are little useful for writing.

I am glad I bought them well.

Not without Reason, but for how much?

I gave two Farthings for these three.

The Price is cheap for the Goodness of the Thing; of whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our Town sell them much dearer.

And yet they dare say sometimes, that they cost them dearer than they sell them for.

B. *Ea est ferè consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.*

A. *Sed age, ne remorer te diutius, agamus id quod instat.*

B. *Expediêro citè, aspice me diligenter, ut discas.*

A. *Aspicio intentis oculis, sed opus esset mihi longiori spatio.*

B. *Illud ergo fiet in cubiculo, si velis me invisere.*

A. *Quo tempore?*

B. *Post missionem scholæ, hoc est, horâ nonâ matutinâ. vel quartâ pomeridianâ. Nunc habes duas penas rectè accommodatus in tuum usum, ni fallor; servabis hanc tertiam tibi in aliud tempus.*

A. *Accipe tibi, si placeat.*

B. *Quin serva tibi, multæ adferuntur mihi domo.*

A. *Ago tibi gratias vale.*

*This is commonly the Custom of Tradesmen, for they profit Nothing, unless they lie much, as Cicero says.*

*But come, that I may not delay you any longer, let us do that which is in Hand.*

*I shall dispatch soon, look at me diligently, that you may learn.*

*I look with intent Eyes, but there would be Need for me of longer Time.*

*That then shall be done in the Chamber, if you will visit me.*

*At what Time?*

*After the Dismissing of School, that is, at nine o'Clock in the Morning, or at four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you shall keep this third for yourself against another Time.*

*Take it for yourself, if you please.*

*But keep it for yourself, many are brought me from Home.*

*I give you Thanks, farewell.*

B. *See*



B. Sed *heus*, ne parcas  
*meo labori.*

A. Tu quoquē utere *me*  
et *meis rebus* vicissim, si  
quod opus fuerit.

B. Vale, et dic *salutem*  
patri et universæ familiæ,  
*meo nomine.*

But *ho*, do not spare *my*  
*Labour.*

Do you *likewise* use *me*  
and *my Things* in your Turn,  
if you shall have Occasion.

Farewell, and with *Health*  
to your Father and all the  
Family, in *my Name.*

## COLL. XLVIII.

A. Quid *es* tristis?

B. *Ægroto.*

A. Quid morbi est?

B. Nescio.

A. Sed tamen estne gra-  
*vis?*

B. Non admodum, gratia  
*Deo.*

A. Quidnam dolet tibi?

B. Caput.

A. Quid totumne caput?

B. Non certè.

A. Quæ pars igitur?

B. Sinciput, quid fa-  
ciam?

A. Quiesce, et mox eris  
sanus; nam sic audi-vi ex  
matre, esse nullum remedium  
præsentius doloribus capitis  
quàm quietem.

B. Atque sunt varii morbi  
capitis.

Why *are* you sad?

I am sick.

What *Distemper* is it?

I know not.

But yet it is grievous?

Not yet much, Thanks  
*to God.*

What *pains* you?

My Head.

What, *all* your Head?

No certainly.

What *Part* then?

The fore Part, *what*  
shall I do?

Rest you, and by and by  
*you will be* well; for so I  
have heard of my Mother,  
that there is no Remedy  
more effectual for the Pains  
of the Head than Rest.

But *there are* various  
*Distempers* of the Head.

A. Et *varia* remedia  
*fortasse*; sed *quid* est fa-  
cilis quàm tentare id quod  
dixi tibi?

B. Non nocebit *quidem*  
experiri, ut spero.

A. Sed *ubi* quiescam?

B. Domi vestræ in lecto.

A. Mater non sinet.

A. Imò, si dixeris te  
ærotare.

A. Atqui putabit me si-  
mulare.

B. Potest fieri, sed *quid*  
dubitas facere periculum?

A. Das mihi bonum  
consilium.

B. Utere, si vis.

A. Faciam *perfectò*; sed  
unum restat.

B. Quid est?

A. Venia impetranda est  
à præceptore.

B. Adi et pete.

A. Quid si nolit dare?

B. Imò, facillimè.

A. Quis scis istud?

B. Quia credit facilè,  
nisi iis qui fefellerunt eum  
aliquoties.

A. Nunquam fefelli eum  
sciens.

And *various* Remedies  
*perhaps*; but *what* is easier  
than to try that *which* I  
said to you?

It will not hurt *indeed*  
to try, as I hope.

But *where* shall I rest?

At your House *in the Bed*.

My Mother will not suf-  
fer it well.

Yes, if you say you are  
not well.

But *she* will think I dis-  
semble.

It may be, but *why* do  
you doubt to make a Trial?

You give me good Coun-  
sel.

Use it, if you will.

I will do it *indeed*; but  
*one Thing* remains.

What is it?

Leave is to be asked of  
the Master.

Go to him and ask.

What if he will not  
give it?

Yes, *very easily*.

How know you that?

Because *he* believes easily,  
*unless* those who have some-  
times deceived him.

I have never deceived  
*him* knowingly.

B. Ito

B. Ito igitur confiden-  
ter.

A. Nunc eo.

B. Sed heus, meditare  
quis sis dicturus, ne fortè  
hæreas loquendo.

A. Mones bene, non ac-  
cedam imparatus.

Go then confidently.

Now I go.

But *ho*, consider *what*  
you are to say, *lest* per-  
chance you should stammer  
in speaking.

You admonish well, I  
will not approach unpre-  
pared.

## COLL. XLIX.

A. Ades mihi optatus;  
*quærebam* aliquem qui vel-  
let certare mecum, *sed* om-  
nes currunt ad lusum; *sed*  
quid ais?

B. Quid ego malim quàm  
contendere pacificè tecum de  
nostris studiis? *sed* quid  
argumentum petis certandi?  
visne repetere Tullii *episto-*  
*las*?

A. Malo repetere aliquot  
*carmina* ex Catone.

B. Quam borem?

A. Quia aliquot prælec-  
tiones, *restant* ediscendæ  
mihi de Catone, *nam* scis  
me ægrotâsse *ferè* duas  
hebdomadas.

B. Memini; *vis* igitur  
ut dicamus *secundum* librum  
*moralium* distichorum?

You come to me wished  
for; I was seeking Some-  
body who would contest  
with me, but all run to  
play; but what say you?

What had I rather do  
than contend peaceably with  
you about our Studies? but  
what Subject do you desire  
to contest about? will you  
repeat Tully's Epistles?

I had rather repeat some  
Verses out of Cato.

What for?

Because some Lessons re-  
main to be gotten by me  
out of Cato, for you  
know I was sick almost two  
Weeks.

I remember; will you  
then that we say the second  
Book of moral Distichs?

A. Est nimis longus in  
hanc horam.

B. Quid ita?

A. Quia ludendum est no-  
bis aliquandiu, ut exercea-  
mus corpus ad conservan-  
dam valetudinem.

B. Repetamus igitur ter-  
tium librum, quia est bre-  
vissimus.

A. Sed volo judicem.

B. Solomon est præstò,  
qui sequitur me ob eam rem.

A. Vin' tu, Solomon, au-  
dire nos?

S. Quid estis dicturi?

A. Tertium librum mo-  
ralium distichorum.

S. Nonne dicetis al-  
terni?

A. Scilicet, uterque suum  
distichum.

S. Sed, pueri, ne erretis,  
nolo audire vos tanquam  
judex.

A. Cur non?

S. Ne fortasse alteruter  
amicorum offendatur meâ  
sententiâ.

A. In quo eris adjutor  
nobis igitur?

S. Notabo diligenter lap-  
sus utriusque in chartulâ,  
deinde referetis ad præcep-  
torem.

It is too long for this  
Hour.

Why so?

Because we must play  
sometimes, that we may  
exercise the Body to pre-  
serve Health.

Let us repeat then the  
third Book, because it is  
the shortest.

But I would have a  
Judge.

Solomon is here, who  
follows me for that Matter.

Will you, Solomon, hear  
us?

What are you about to  
say?

The third Book of Moral  
Distichs.

Will not you say in  
Turns?

Yes, each his Distich.

But, Boys, that you may  
not mistake, I would not  
hear you as a Judge.

Why not?

Lest perhaps one of my  
Friends should be offended  
with my Sentence.

In what will you be a  
Helper to us then?

I will mark diligently the  
Slips of each in a little Pa-  
per, and then you shall carry  
it to the Master.

A. Quid



A. Quid fiat postea?

What shall be done afterwards?

S. Adjudicabit et victoriam et præmium utri videbitur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

B. Sic intelligo.

So I mean.

A. Videtur mihi sanè optima ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur mihi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est?

What is it?

S. Vultis præter manifestos lapsus, hæsitaciones quoquè notari?

Will you, besides your manifest Slips, that your Hesitations also be set down?

A. Sic præceptoris leges de hac re volunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manum, ut possim observare certius.

Give me the Book into my Hand, that I may observe more surely.

A. Tene meum.

Take mine.

B. Incipiamne?

Shall I begin?

A. Æquum est, quia tu provocatus es à me.

It is fair, because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negligenter.

See you do not say negligently.

## COLL. L.

A. Gratulor tibi reditum; quando rediisti rure?

B. Heri post meridiem.

A. Rediitne mater?

B. Quemadmodum illa duxit me secum, ita rediit.

A. Nonne venit in equo?

B. Imò, et tolutario.

A. Venisti et tu in equo?

B. Eram illi à pedibus.

A. Non fuit labor itineris molestus tibi?

B. Fuit nulla via difficilis mihi, reditio in urbem erat adeò jucunda; quid quæris? noluissem venire equo.

A. Quantum distat vestra villa hinc?

B. Quatuor milliaribus, iisque non admodum longis.

A. Sed jam satis de reditu, nunc agamus aliud.

I congratulate you on your Return; when came you back out of the Country? Yesterday after Noon.

Did your Mother return?

As she carried me with her, so she brought me back.

Did not she come on a Horse?

Yes, and on a Pacer.

Did you come too on a Horse?

I was her Footman.

Was not the Fatigue of the Journey troublesome to you?

There was no Way difficult to me, the Return into the City was so pleasant; why do you ask? I would not come on a Horse.

How far distant is your Country-House from hence?

Four Miles, and those not very long.

But now enough of your Return, now let us do Something else.

Fuistine

Fuistine memor tui promissi? Nam rediisti vacuus?

B. Attuli quantum uvarum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Tibi uni igitur?

B. Imò nobis duobus.

A. Quid tantillum duobus?

B. Non poteram ferre amplius, pro viribus mei corpusculi; quòd si essem robustus, asportàsssem onus asini; nam mater permittebat facile.

A. Utinam adfuissem.

B. Ego et mater desideravimus te plurimum; sed esto bono animo, ea reliquit famulum ruri, qui veniet onustus amplissimâ corbe; tum illa dabit tibi affatim.

A. Aha, nunc loqueris optata.

B. Eamus domum ad nos. Videbis nostrum quasillum integrum adhuc, ut spero.

Have you been mindful of your Promise? Have you returned empty?

I have brought as many Grapes as I could.

How many then?

A Basket.

Ho, a Basket! For yourself alone then?

Nay for us two?

What so little for two?

I could not bring for the Strength of my little Body; but if I were strong, I should have brought the Load of an Ass; for my Mother permitted easily.

Would I had been there.

I and my Mother wanted you very much; but be of good Courage, she has left a Servant in the Country, who will come loaded with a very large Basket; then she will give you plentifully.

Aha, now you speak desirable Things.

Let us go Home to us. You shall see our Basket whole yet, as I hope.

A. O lepidum caput!  
*cupiebam ire salutatum tuam*  
*matrem, charissimam mihi.*

B. Profectò faceris gra-  
tissimum illi.

A. Eamus igitur.

O pretty Fellow! *I was*  
*desirous to go to salute thy*  
*Mother, most dear to me.*

Truly you will do a very  
acceptable Thing to her.

Let us go then.

## COLL. LI.

A. Quid cogitas solus  
*hic?*

B. Deploro meam mise-  
riam.

A. Quænam miseria affi-  
cit te?

B. Heu, me miserum!  
ecce, mutavimus classem,  
*nec est mihi pecunia unde*  
*emam libros.*

A. An non pater dat  
tibi?

B. Dat quidem, sed parcè  
nimis.

A. Est avarus igitur.

B. Non sequitur.

A. Quid impedit igitur,  
*quò minùs suppeditet tibi pe-*  
*cuniam?*

B. Paupertas; præterea,  
*cùm peto, miratur, opus esse*  
*nobis tot libris.*

A. Nihil mirum, præfer-  
tim quum sit pauper; sed  
*interim esto bono animo, nec*  
*afflictes te, quæso.*

What are you thinking of  
alone here?

I deplore my Misery.

What Misery affects you?

Alas, wretched me! lo,  
*we have changed our Form*  
*and I have no Money whence*  
*I may buy Books.*

Does not your Father give  
you?

He gives indeed, but too  
sparingly.

He is covetous then.

It does not follow.

What binds then, that  
*he does not allow you Mo-*  
*ney?*

Poverty; besides, when I  
*ask, he wonders that we*  
*have need of so many Books.*

No Wonder, especially  
when he is poor; but in the  
mean Time be of good Cou-  
rage, and do not afflict  
yourself, I pray.

A. Dabo



A. Dabo operam ut pater  
juvet te, nam largitur pau-  
peribus libenter, præsertim  
iis quos novit esse studiosos  
bonarum literarum.

B. O me felicem! si  
Deus adjuverit me tuâ  
operâ.

A. Juvabit, ut spero,  
sed tu precare interim dili-  
genter, ut reddat animum  
patris bene affectum erga  
te.

B. Mones rectè, nam, ut  
audivi sæpe è sacris concio-  
nibus, est Deus solus qui  
gubernat ac dirigit corda  
hominum.

A. Ita est.

B. Vale, mi Bernarde,  
qui reddidisti mihi ani-  
mum.

A. Vale tu quoque, An-  
tonis; sed hic mihi quantum  
opus est tibi.

B. Si haberem decem  
asses esset abunde in præ-  
sentiâ.

A. Tace, cras, ut spero,  
senties divinum auxilium.

I will do my Endeavour  
that my Father may help  
you, for he bestows to the  
Poor willingly, especially to  
those whom he knows to be  
studious of good Letters.

O happy me! if God  
shall help me by your Means.

He will help, as I hope,  
but do you pray in the mean  
Time diligently, that he  
would render the Mind of  
my Father well affected to-  
wards thee.

You admonish rightly, for,  
as I have heard often out  
of holy Sermons, it is God  
alone who governs and di-  
rects the Hearts of Men.

So it is.

Farewell, my Bernard,  
who has restored me Cou-  
rage.

Fare you well too, An-  
thony; but tell me how  
much is needful to you.

If I had ten Pence, it  
would be enough at pre-  
sent.

Hold your Tongue, to-  
morrow, as I hope, you will  
receive the divine Help.

## COLL. LII.

A. Quid agis ?  
 B. Scribo.  
 A. Quid scribis ?  
 B. Describo *dictata* præceptoris.

A. Quænam ?

B. Hesternæ.

A. Quid, *non aderas* ?

B. Imò *aderam*, sed *non poteram* assequi præceptorem dictantem.

A. Quæ res impediēbat te ?

B. Quòd *non sederem* commodè satis.

A. Veneras *serius* igitur.

B. Istud est.

A. Cedo *commentarium* tuum, egomet scribam tibi.

B. Quid *lucri* faciam ?

A. Ego *descripsero* citius quàm tu, *post ludemus unà*, ut præceptor concessit : cedo librum.

B. Facerem *id* quidem libenter, sed *non audeo*.

A. Quid times ?

B. Præceptoris *edictum*.

What are you doing ?

I am writing.

What are you writing ?

I am writing out *the Dictates* of the Master.

What ?

Yesterday's.

What, *were you not present* ?

Yes, *I was present*, but *I could not overtake the Master* dictating.

What *Thing* hindered you ?

Because *I did not sit* conveniently enough.

You came *too late* then.

That *is it*.

Give me your *Note-Book*, I will write for you.

What *Gain* shall I make ?

I shall write it out sooner than you, *afterwards* we will play together, as the Master has granted : give me your Book.

I would do *that* indeed willingly, but *I dare not*.

What do you fear ?

The Master's Order.

A. Quod

A. Quod *edictum* narras mihi?

B. Nescis *eum* vetuisse ne quis scribat alteri sine ejus permisso?

A. Memini *id* probè, sed unde sciet hoc?

B. Rogas? *quum* exigit *rationem* scripturæ, causâ emendandi, tum ero captus, nam *novit* manum meam; *præterea*, neque fallendum est neque mentiendum.

A. Vetamur *utrumque* verbo Dei.

B. Quid ergo respondeam *præceptor*i, quum ille negarit me scripsisse *ista*?

A. Res non evadet eò, ut spero.

B. Nolo *subire* tantum *periculum* tuâ spe.

A. Vah! es nimium timidus.

B. At tu es fortasse audacior.

A. Tu scribe igitur quantum *voles*, ego conferam me ad ludendum.

B. Abi, *quæso*, descrip-  
sissem jam unam *puginam*, nisi *interpellâs* me.

What Order do you tell me?

Do not you know *that* he has forbidden *any* one to write for another without his Permission?

I remember *that* well, but how *will* he know it?

Do you ask? *when* he requires an Account of our Writing, for the Sake of correcting it, *then* I shall be caught, for he knows my Hand; besides, we must neither deceive nor lie.

We are forbidden *both* by the Word of God.

What *then* can I answer to the Master, when he shall deny me to have written *those* Things?

The Matter *will* not come to that, as I hope.

I will not undergo so great Danger on your Hope.

Fie! you are too timorous.

But you are perhaps too bold.

Write you *then* as much as you *will*, I *will* betake myself to play.

Go, I pray, I should have written already one Page, unless you had interrupted me.

A. At *interim*, profici-  
mus *aliquid*, dum *fabula-*  
*mur* Latinè.

But in the mean Time, we  
profit something, whilst we  
talk Latin.

## COLL. LIII.

A. Quotâ horâ *experge-*  
*factus es* hodie?

B. Ante *lucem*, quotâ  
horâ *nescio*.

A. Quis *expergefecit* te?

B. *Hebdomadarius exci-*  
*tator* venit cum suâ *later-*  
*nâ*; *pulsavit ostium* cubicu-  
li *duritur*, quidam *aperuit*,  
*excitator*, *accendit* nostram  
*lucernam*, *inclamavit clarâ*  
*voce*, *omnes experrecti* sunt.

At what Hour did you  
awake to-day?

Before Day, at what  
Hour I know not.

Who waked you?

The weekly Waker  
came with his Lantern;  
he knocked at the Door of  
the Chamber hard, Some-  
body opened it, the Waker  
lighted our Candle, called  
out with a loud Voice, all  
are waked.

A. Narra *mibi* ordine  
*quid egeris ex illo tempore*  
usque ad *finem jentaculi*.

Tell me in Order what  
you may have done since  
that Time till the End of  
Breakfast.

Vos *pueri* attendite *dili-*  
*genter*, ut *discatis* imitari  
*bunc vestrum condiscipulum*.

You Boys attend diligent-  
ly, that you may learn to  
imitate this your School-  
fellow.

B. *Experrectus* sum, *sur-*  
*rex* è lecto, *indui tunicam*  
cum *thorace*, *sedi* in scabel-  
lo, *accepi femoralia et ti-*  
*bialia*, *indui utraque, calce-*  
*avi calceos, astrinxi femo-*  
*ralia thoraci ligulis, ligavi*  
*tibialia periscelidis* super  
*crura*.

I awoke, I arose out of  
Bed, I put on my Tunic  
with my Doublet, I sat  
upon the Bench, I took my  
Breeches and Stockings,  
I put on both, I put on my  
Shoes, I tied my Breeches  
to my Doublet with Points, I  
tied my Stockings with my  
Garters upon my Legs.

Præ-



*Præcinxi me cingulo, pexui caput diligenter, aptavi pileolum capiti, indui togam, deinde egressus cubiculo descendi infrà, reddidi urinam in arcâ ad parietem.*

*Accepi frigidam aquam è fitulâ, lavi manus et faciem, collui os et dentes, deterfi manus et faciem mantili, interea signum datur ad preces tintinnabulo.*

*Convenimus in privatam aulam, precamur unâ, accipimus jentaculum ordine à famulo, jentamus in triclinio, sedentes quieti sine murmure et strepitu. Admonui eos amicè quos audiavi garrientes ineptè, aut loquentes otiosa verba, aut vidi lascivientes, detuli nomina eorum qui non paruerunt ad monitorem, ut notaret eos.*

A. Nemone præerat vobis dum jentaretis?

B. Imò, hypodidascalus.

*I girt myself with my Girdle, I combed my Head diligently, I fitted my Cap to my Head, I put on my Gown, then going out of my Chamber I went below, I made Water in the Yard against the Wall.*

*I took cold Water out of the Bucket, I washed my Hands and Face, I rinsed my Mouth and Teeth, I wiped my Hands and Face with the Towel, in the mean Time the Signal is given to Prayers by the little Bell.*

*We meet in the private Hall, we pray together, we take our Breakfast in Order from the Servant, we breakfast in the Dining-Room, sitting quiet without Muttering and Noise. I admonished those friendly whom I heard prating foolishly, or speaking idle words, or saw wantoning, I carried the Names of those who did not obey to the Monitor, that he might set them down.*

*Was no Body over you whilst you were at Breakfast?*

*Yes, the Usher.*

A. Quid

A. Quid agebat interea?

What did he in the mean Time?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes ineptè.

He walked through the Middle of the Hall, holding a Book in his Hands, and now and then admonishing the Monitor that he should set down those who prated foolishly.

A. Licet igitur emittere nullum verbum tunc?

Is it lawful then to utter no Word at that Time?

B. Imò, licet, verùm ii solent notari, qui confabulantur diu et multis verbis ineptè et sine ullo fructu; cæterùm licet omnibus tractare jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modestè citra clamorem et contentionem.

Yes, it is lawful, but those are wont to be set down, who talk a long Time and in many Words, foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things, provided it be done modestly without Noise and Contention.

A. Hactenus satisfacisti mihi: narrabis cætera à prandio, nisi aliquod negotium intervenerit; eamus nunc in aulam ad prandium, ne simus in morâ magistro.

Hitherto you have satisfied me: You shall tell the Rest after Dinner, unless some Business should intervene; let us go now into the Hall to Dinner, lest we should be a Hindrance to the Master.

B. Audivi signum modò dari.

I heard the Signal just now given.

A. Datum opportunè.

It was given opportunely.

## COLL. LIV.

A. Ubi *finivisti* narrationem ante prandium ?

B. Quum *vellem* imponere finem jentaculo, tu interpellâsti me.

A. Perge igitur narrare reliqua ordine.

B. Dum *facimus* finem jentandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classium recitantur *ex more*; qui adsunt respondent ad nomina.

Ego quoquè respondeo, *absentes* notantur in catalogis ab nomenclatoribus, recitatione catalogorum finitâ, ludimagister ascendit pulpitem ut precetur, jubet nos esse attentos, ac tum precatur publicè.

Ubi *precatus est*, inquit, recipite vos quisque in suum auditorium. Omnes conveniunt, ego item venio cum meis condiscipulis.

Where *did you finish* your Narrative before Dinner ?

When I *would have* put an End to Breakfast, you interrupted me.

Go on then to tell the rest in Order.

Whilst *we make* an End of breakfasting, the latter public Sign is given, every one takes his Book, *we go* into the common Hall, the Catalogues of each Class are recited according to Custom; those who are present answer to their Names.

I likewise answer, the Absenters are noted in the Catalogue by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he might pray, he orders us to be attentive, and then prays publicly.

When *he has prayed*, says he, betake yourselves every one into his Auditory. All meet, I also come with my School-fellows.

Sedeo in meo loco : præceptor ingreditur, inquit de absentibus, deinde sedet in cathedrâ, et jubet scriptum auctoris pronuciari.

Pronunciamus *tegni* clarâ voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicum significationem verborum, doctiores respondent, ego quoquè jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantiâ) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticum rationem, postremò præscribit palam, quid sit reddendum à prandio.

Octavâ horâ auditâ, imperat precationem, quâ finitâ monet ut faciamus officium sedulò, tandem dimittit nos

I sit in my Place: The Master enters, he inquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce *three* together with a clear voice, as we use every Day, then he bids us render the Interpretation, some of the more Ignorant read, others render the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too being commanded by him to answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the grammatical Way, lastly he prescribes openly what is to be said after Dinner.

Eight o'Clock being heard, he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.



Eo *ſpectante*, eximus ordine, et ſine ſtrepitu, et diſcedimus læti. Satisfeci-ne tibi, præceptor?

A. Cumulatiffimè.

B. Placetne tibi ut faciam idem de reliquis actionibus hujus diei ſub cœnæ tempus?

A. Erit nihil opus.

He *looking on*, we go out *in Order*, and *without Noiſe*, and we depart joyful. Have I ſatisfied you, Maſter?

Moſt abundantly.

Doth it pleaſe you that I ſhould do the ſame Thing concerning the Reſt of the Actions of this Day about Supper-time.

There will be no Need.

## COLL. LV.

A. Non meministi præceptorem monere nos tam sæpe de fugiendis pravis ſodalibus?

B. Ego meminì probè.

A. Tamen negligis ejus monita.

B. In quo videor tibi negligere ea?

A. Dicam tibi, modò audias attentè.

B. Dic, obſecro, audiam attentiffimè.

A. Nunquam vis cavere ab illo impoſtore?

B. Cur caveam?

A. Ne depraveris ejus infectione, nam nôſti eſſe peſſimum.

B. Atqui non ſequor ſponte, accurrit ad me undique.

Do not you remember that the Maſter doth admoniſh us ſo often about avoiding evil Companions?

I remember well.

Yet you neglect his Admonitions.

In what do I ſeem to you to neglect them?

I will tell you, provided you hear attentively.

Tell me, I pray, I will hear very attentively.

Will you never beware of that Cheat?

Why ſhould I beware?

Leſt you ſhould be corrupted by his Infection, for you know that he is very bad.

But I do not follow him of my own Accord, he runs to me from all Parts.

A. Ni.

B. Nimirum, quia novit te habere pecuniam, et dare libenter et sæpe.

A. Quid igitur suades mihi facere?

B. Dic semel et seriò, et quasi irato animo, Quid vis, amice? cur sequeris me ubique? omnes clamitant te esse pessimum, ac nolunt esse tui sodales: proinde mitte me posthac, quæso, ne cædar virgis palam tuâ causâ.

A. Quid si velit respondere aliquid?

B. Abramque illius sermonem atque abi celeriter.

A. Ago tibi gratias quòd monueris me tam fideliter.

To wit, *because* he knows you to have Money, and to give willingly and often.

What then do you persuade me to do?

Say once and seriously, and as it were with an angry Mind, What do you mean, Friend? Why do you follow me every where? all cry out that you are very bad, and will not be your Companions; therefore let me alone hereafter, I pray, lest I should be beaten with Rods openly for your Cause.

What if he should answer Something?

Break off his Discourse, and go away quickly.

I give you Thanks that you have admonished me so faithfully.

### COLL. LVI.

A. Quid egisti per hos quindecim dies?

B. Ministravi matri quæ ægrotabat.

A. Ain' tu?

B. Sic est profectò.

A. Quo morbo laborabat?

B. Tertianâ febre.

What have you done for these fifteen Days?

I waited on my Mother who was sick.

Say you so?

So it is truly.

With what Disease did she labour?

With a Tertian Ague.

A. Con-

A. Convaluitne ?

B. Convalescet paulatim,  
gratia Deo.

A. Quis sanavit eam ?

B. Summus medicorum.

A. Quis est ille ?

B. Deus ipse.

A. Dubito nihil de hoc,  
sed cujus operâ ?

B. Domini Sarasini.

A. Is habetur peritissimus  
medicinæ.

B. Ejus egregiæ curationes  
quotidie probant id.

A. Quibus remediis usus  
est in curandâ tuâ matre ?

B. Medicamentis.

A. Intelligo illud satis,  
etiâ si tu taceas ; sed dic  
mibi planè quæ fuerint ista  
medicamenta ?

B. Sine me recordari  
paullisper.

A. Dic mihi tandem quæ  
reminisceris ?

B. Duo nomina tantùm  
occurrunt mihi, clisteres et  
potiones.

A. Quid conferunt ista ?

B. Eho, inepte, rogas  
quasi ego sim peritus me-  
dicinæ, itaque si cupis  
scire amplius, quære ipse  
ab iis potiùs qui profiten-  
tur

Is she recovered ?

She recovers by little and  
little, Thanks to God.

Who cured her ?

The greatest of Physi-  
cians.

Who is he ?

God himself.

I doubt nothing of that,  
but by whose Means ?

Mr. Sarasin's.

He is reckoned very skil-  
ful of Physic.

His remarkable Cures  
every Day prove that.

What Remedies did he use  
in curing your Mother ?

Medecines.

I understand that suffici-  
ently, although you should  
hold your Tongue ; but tell  
me plainly what were those  
Medecines ?

Let me recollect a little.

Tell me at length what  
you remember ?

Two Names only occur to  
me, Clysters and Potions.

What good do those ?

Ho, you Fool, you ask as  
if I were skilled in Phy-  
sic, therefore if you desire  
to know more, ask yourself  
of those rather who pro-  
fess

tur *ista*, hoc est, à medicis  
et pharmacopolis.

A. Ne succenseas mihi,  
obsecro.

B. Cur tu es adeò curio-  
sus?

A. Ut ediscam aliquid  
semper.

B. At vide interim ne  
voceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quandiu ægrotavit  
matre?

B. Fere duas hebdoma-  
das.

A. Interea ubi erat pater?

B. Profectus erat Lugdu-  
nam ad mercatum.

A. Sed quâ horâ rediisti  
in scholam?

B. Hodie manè.

A. Deditine excusatio-  
nem præceptori?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum;  
sed udi fuisti?

A. Heri iivi rus cum  
meo patruo.

fess *these Things*, that is,  
of the Doctors and Apothe-  
caries.

Be not angry with me, I  
pray.

Why are you so curious?

That I may learn some-  
thing always.

But see in the mean Time  
you be not called a Busy-  
body.

Yet hear a few Things.  
Speak.

How long has your Mo-  
ther been ill?

Almost two Weeks.

In the mean Time where  
was your Father?

He was gone to Lyons to  
the Fair.

But at what Hour did  
you return into the School?

To-day in the Morning.

Have you given your Ex-  
cuse to the Master?

I have given it?

What did he answer  
you?

He says well done; but  
where were you?

Yesterday I went into the  
Country with my Uncle.

B. Age



B. Age *videamus* quid  
*simus reddituri secundâ horâ,*  
*nam ego quodammodo sum*  
*novus discipulus.*

Come *let us see* what we  
*are to say at the second Hour,*  
*for I in a Manner am a new*  
*Scholar.*

## COLL. LVII.

A. Quid *cogitas* ? cave  
*tibi obsecro.*

What *do you think of* ?  
*look to yourself,* I beseech  
*you.*

B. Quid *carveam* mihi ?

Why *should I look to my-*  
*self ?*

A. Ne *incidas* in mor-  
bum.

Lest *you should fall into a*  
Distemper.

B. Ex quâ causâ ?

From what Cause ?

A. Ex intemperantiâ  
*lufûs.*

From Excess of Play.

B. Unde *apparet* peri-  
culum ?

Whence *appears the Dan-*  
*ger ?*

A. Quia *totus æstuas,* to-  
tus *mades sudore.*

Because *you are all in a*  
*Heat,* you are all wet with  
*Sweat.*

B. Admones *me rectè et*  
*in tempore ; profectò non*  
*sentiebam.*

You admonish *me rightly*  
*and in Time ; truly I did not*  
*perceive it.*

A. Desiste *si audis me.*

Give over *if you will*  
*hearken to me.*

B. Quis *respuat* tam *fi-*  
*dele* consilium ?

Who *would refuse so*  
*faithful Advice ?*

A. Deterge *faciem* fuda-  
riolo, *et indue te celeriter,*  
*ne contrahas subitum fri-*  
*gus.*

Wipe *your Face* with your  
Handkerchief, *and clothe*  
*you quickly, lest you should*  
*catch a sudden Cold.*

B. Habeo *tibi gratiam,*  
*nam sum obnoxius morbis.*

I give *you Thanks, for I*  
*am liable to Diseases.*

A. Quid

A. Quid est causa?

B. Infirmitas valetudinis meae; nam vides quàm imbecillo corpore sum.

A. Debes tantò magis cavere tibi.

B. Novi istud probè, et pater monet me sepius: sed quid agas? sumus prò naturâ in nostram perniciem.

A. Non est serviendum voluptati, sed consulendum est valetudini temperantiâ.

B. Memini carmen Catonis in eam sententiam.

A. Ego memini quoquè; jam indutus es fati, non opus est ut moreris hic diutius.

B. Vale, amicissime monitor.

A. Vin' tu ut deducam te donum?

B. Nihil opus est, ego bellè me habeo beneficio Dei.

What is the Reason?

The Weakness of my Health; for you see of how weak a Body I am.

You ought so much the more to take Care of yourself.

I know that well, and my Father admonishes me very often: But what can you do? we are prone by Nature to our own Destruction.

We must not serve Pleasure, but we must consult our Health by Temperance.

I remember a Verse of Cato to that Purpose.

I remember it too; now you are dressed sufficiently, there is no Need that you should tarry here any longer.

Farewell, most friendly Adviser.

Will you that I bring you Home?

There is no Need, I am very well by the Kindness of God.

## COLL. LVIII.

A. Obsecro te da mihi operam paulisper.

B. Quid est illud?

A. Nescio quid incidit in meum oculum, quod me valde malè habet.

B. In utrum oculum incidit?

A. In dextrum.

B. Vis inspiciam?

A. Inspice, obsecro te.

B. Aperi quantum potes, et tene immortum.

A. Non possum continere à noctu.

B. Mane, egomet tenebo, sinistra manu.

A. Ecquid vides?

B. Video aliquid minutum.

A. Exime, quæso, si potes.

B. Exemi.

A. O bene factum! quid ais?

B. Cerne tu ipse.

A. Est mica pulveris.

B. Et quidem aded exegua ut vix possit cerni.

I pray thee give me thy Help a little.

What is that?

I know not what has fallen into my Eye, that troubles me very much.

Into which Eye has it fallen?

Into the right.

Would you that I should look into it?

Look into it, I pray thee.

Open it as much as you can, and hold it unmoved.

I cannot keep it from twinkling.

Stay, I will hold it with my left Hand.

Do you see any Thing?

I see some little Thing.

Take it out, I pray, if you can.

I have taken it out.

O well done! what is it?

See you yourself.

It is a Bit of Dust.

And indeed so small that it can hardly be discerned.

A. Vide *quantum* doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum de exterioribus membris dicitur esse tenerius oculo.

B. Inde etiam fit, ut experiamur nihil esse charius nobis.

B. Deus approbat hoc, cum loquens de sua charitate in Judæos, sic ait, Qui tangit vos, tangit pupulam oculi mei.

A. Nonne meus oculus rubet?

B. Aliquantulum, quia friquisti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus sum talem molestiam toties?

A. Experientia est magistra rerum.

B. Ita dicitur vulgò.

A. Quid præmii dabo isti medico pro labore?

B. Quantum pacti sumus.

A. Conclusio est brevis, ergo nihil; sed tamen habeo tibi gratiam.

See how much Pain so small a Thing may bring to the Eyes.

No Wonder indeed, for none of the outward Members is said to be more tender than the Eye.

Thence also it is that we experience Nothing to be more dear to us.

God approves this, when speaking of his Love towards the Jews, he thus says, He that toucheth you, toucheth the Pupil of my Eye.

Is not my Eye red?

A little, because you have rubbed it.

Do you think it pains me yet?

What should I not think, who have experienced such Trouble so often?

Experience is the Mistress of Things.

So is said commonly.

What Reward shall I give to that Physician for his Labour?

As much as we have bargained for.

The Conclusion is short, therefore Nothing; but yet I give you Thanks.

COLL.



## COLL. LIX.

A. Quid *agebas* modò  
cum praeceptore?

B. Si *cupis* scire, percon-  
tare illum.

A. Cur *celas* me?

B. Ne *faceas* palam.

A. Non rogo *te*, crede  
*mihi*, ut *proferam* id, nam  
quid *proficerem*?

B. Quamobrem *igitur*  
rogas *tam* cupidè?

A. Ut *gaudeam* tacitus  
*mecum*, si *audiêris* quid bo-  
ni.

B. Itane *venis paratus*,  
ut *extorqueas à me* quod  
*creditum est mihi uni*, idque  
*à praeceptore*?

A. Quod *dixeris mihi*,  
*dixeris furdo et muto*.

B. Ego *committam meum*  
*tergum in tuam fidem*?

A. Potes *profectò*, et *qui-*  
*dem sine periculo*.

A. Nunquam *dices tam*  
*commodè ut persuadeas mi-*  
*hi istud*.

What *were you doing* just  
now *with the Master*?

If *you desire* to know, *ask*  
him.

Why *do you conceal it*  
from me?

Lest *you should make it*  
public.

I do not *ask you*, believe  
*me*, that *I may disclose it*, for  
what *should I profit*?

Why *then* do you *ask so*  
desirously?

That *I may rejoice silent-*  
*ly with myself*, if *you shall*  
*have heard* any Good.

Do you *so come prepared*  
to *extort from me* what *was*  
*trusted to me alone*, and that  
*by the Master*?

What *you shall say* to me,  
*you shall say* to one deaf and  
dumb.

Shall I *commit my Back*  
*to your Credit*?

You may *truly*, and *in-*  
*deed* without Danger.

You will never *speak so*  
*aptly as to persuade me* that.

A. Dabo *fidem*, me *tacitarum*.

B. Etiam si *jura-veris* sanctissimè *ter* quaterve, *non prodam*, proinde *desiste* percontari.

A. Hem, *ubi* est *nostra* amicitia?

B. Nescis *illud* dictum *sapientis*, Quod *velis* esse *tacitum* dixeris *nemini*?

A. *Audivi aliquoties*, sed quod dictum sit *amico* videtur dictum *nemini*, nam *amicus* est quasi *alter idem*.

B. Dicet *eadem* tibi qui *volet scire* ex te, et item *alius*, atque *ita* perveniet *ad aures* omnium; itaque si *vis* me esse *amicum* tibi posthac, *missum* me facito.

A. Non sum *imperator* ut te *missum* faciam.

B. Pergin' esse *molestus*?

A. Malim *abire* quàm *exhibere* tibi *molestiam*.

I will give *my Faith*, I will hold *my Tongue*.

Although you should swear most solemnly *three* or four Times, I will not disclose it, therefore *desist* asking.

How, *where* is *our* Friendship?

Do not you know *that* Saying of the *wise Man*, What you would have to be concealed tell *Nobody*?

I have heard it *several Times*, but *what* is said to a *Friend* seems said to *Nobody*, for a *Friend* is as it were *another self*.

He will say *the same Things* to you, *who* would know of you, and likewise *another*, and so it will come to the *Ears* of all; therefore if you will have me be a *Friend* to you hereafter, *discharge* me.

I am not a *General* that I should discharge you.

Do you go on to be troublesome?

I had rather go away than give you *Trouble*.

## COLL. LX.

A. Ubi est natu maximus frater?

B. Ivit in militiam.

A. Quid ais, in militiam?

B. Sic res est.

A. Valedixit literis igitur?

B. Jampridem tædebat eum literarum.

A. Quid ita?

B. Nescio, nisi quia volebat vivere liberiùs.

A. Quare pater permisit?

B. Profectus est, patre absente, matre invitâ.

A. O miserum adolescentem!

B. Imò verò miserrimum.

A. Quid faciet?

B. Id quod cæteri qui sequunter illud genus vitæ: nempe spoliabit, rapiet, ludet aleâ, potabit, scortabitur.

A. Estne isthæc vita militum?

B. Omnino.

Where is your eldest Brother?

He is gone to the War.

What say you, to the War?

So the Thing is.

Has he bidden farewell to Learning then?

Long since he was weary of Learning.

Why so?

I know not, unless because he had a Mind to live more freely.

Why did your Father permit him?

He went, my Father being absent, my Mother unwilling.

O miserable Youth!

Yes indeed very miserable.

What will he do?

That which others who follow that Kind of Life: that is, he will pillage, plunder, play at Dice, drink and whore.

Is that the Life of Soldiers?

Wholly.

A. Unde *scis* istud ?

B. *Audivi nuper ex patre cum cœnaremus.*

A. *Quorsum narrabat talia.*

B. *Docebat nos nihil esse tutius quàm timere Deum, qui custodit parvulos, et inducit eos paulatim in rectam viam.*

A. *Præceptor ipse admonet nos sæpe de his rebus.*

B. *Debemus esse tantò magis solliciti ut amemus parentes et præceptores, quorum operâ Deus utitur ad nostram institutionem.*

A. *Utinam præstimus utrisque quod ipse præcipit nobis in suâ lege.*

B. *Ita Deus faxit.*

*Whence know you that ?*

*I heard lately of my Father when we were at Supper.*

*Why did he talk such Things ?*

*He taught us that Nothing is more safe than to fear God, who keeps little Ones, and bring them by little and little into the right Way.*

*The Master himself admonishes us often of these Things.*

*We ought to be so much the more solicitous that we love our Parents and Masters, whose Service God uses to our Instruction.*

*I wish that we may perform to both what he command us in his Laws.*

*So God grant.*

### COLL. LXI.

A. *Fuistine hodie in foro ?*

*Have you been To-day in the Market ?*

B. *Fui.*

*I have been.*

A. *Quando ?*

*When ?*

B. *Post sacram concionem.*

*After the holy Sermon.*

A. *Quid emisti nobis ?*

*What have you bought for us ?*

B. *Ferè*



B. Ferè *nihil*.

A. Sed *quid*?

B. Butyrum.

A. Quanti?

B. Quadrante.

A. Tantillum!

B. Non ausus sum *emere*  
*amplius*.

A. Quid *timebas*?

B. Ne *non esset* bonum.

A. Fecisti *prudenter* satis.

B. Cur *dicis* istud?

A. Quia *malim* te *esse* timidiorem in hac re quàm audaciorem.

Sed *nunquid* *emisti* præterea?

B. Nihil.

A. Eho, *nihilne*?

B. Nihil *prorsus*.

A. Vah, quàm *parcè* *opsonatus* es nobis!

B. Quid *aliud* potuisssem *emere*?

A. Quasi *nescias* quibus *tibis* soleam *oblectari*.

B. Scio te *amare molliusculum* caseum, et pyra, et alios *recentes* fructus.

A. *Dicis rectè*, cur igitur non *emisti*?

Almost *Nothing*.

But *what*?

Butter.

For how much?

A Farthing.

So little!

I durst not *buy* more.

What *did* you *fear*?

Lest *it should not be* good.

You have done *prudently* enough.

Why *do* you *say* that?

Because *I had rather* you *to be* too timorous in *this* Matter than too bold.

But *have* you *bought* any Thing beside?

Nothing.

Ho, *Nothing*?

Nothing *at all*.

Fie, *how sparingly* you *have made* Provision for us!

What *else* could I *buy*?

As if you *did not know* with what Meats I used to be *pleased*.

I know *that* you love *soft* Cheese, and Pears, and other *fresh* Fruits.

You *say rightly*, why *then* have you not *bought*?

B. Caseus erat carior pro nostrâ pecuniolâ.

A. Quid fructus?

B. Alii non erant maturi satis; dubitabam de aliis essentne boni.

A. Miser; non poteras gustare?

B. Atqui istæ mulieres permittunt gustare nihil, nisi affirmes te empturum.

A. Nihil mirum, nam multi gustarent animi causâ tantum esto igitur sapientior aliàs.

B. Quomodo?

A. Si videris aliquem pulchrum fructum, eme aliquantulum denaroiolo, ut facias periculum.

B. Quid tum?

A. Si placuerit tibi, tum emito amplius; sin minus, relinquito, et conferto te aliò.

B. Est bona cautio.

A. Memineris igitur, ut utaris postea.

B. Ego, ut spero, miminero diligenter; nunquid vis præterea?

The Cheese *was* too dear for our Money.

What *the* Fruit?

Some *were* not ripe enough; I doubted of others whether they were good.

Wretch, could you not taste?

But *those* Women permit you to taste *Nothing*, unless you affirm that you will buy.

No Wonder, for many *would taste* for their Fancy's Sake only, be thou therefore wiser another Time.

How?

If you see any *fine* Fruit, buy some for a little Denier, that you may make Trial.

What then?

If it please you, then buy more; but if not, leave it, and betake you *somewhere else*.

It is a good Caution.

You will remember *then*, that you may use it afterwards.

I, as I hope, shall remember diligently; would you have any Thing more?

A. Ut

A. Ut cures ea quæ sunt  
tui officii, ac deinde incum-  
bas studiis.

That you would take care  
of those Things which are  
your Duty, and then mind  
your Studies.

## COLL. LXII.

A. Reverteris tantum ho-  
diè à villâ?

Are you returned but to-  
day from the Village?

B. Tantum hodiè, idque  
paulò antè prandium.

But to-day, and that a  
little before Dinner.

A. Atqui dixeras te fu-  
turum illic modò biduum.

But you had said you  
should be there only two Days.

B. Ita sperabam fore, et  
sic pater promittebat.

So I hoped it would be,  
and so my Father promised.

A. Quid obstitit igitur  
quò minus redièris citiùs?

What hindered then that  
you returned not sooner?

B. Mater detinuit me,  
tametsi obsecrabam eam cum  
lacrymis, ut me missum fa-  
ceret.

My Mother detained me,  
though I besought her with  
Tears, that she would let  
me go.

A. Sed cur remorata est  
te tam diù?

But why did she stay you  
so long?

B. Ut comitarem eam in  
reditu.

That I might accompany  
her in her Return.

A. Quid agebas interea?

What did you do in the  
mean Time?

B. Colligebam fructus cum  
nostris rusticis.

I gathered Fruits with  
our country Folks.

A. Quos fructus?

What Fruits?

B. Quasi autumnales fruc-  
tus non sint noti tibi, pyra,  
mala, juglandes, castaneæ.

As if autumnal Fruits were  
not known to you, Pears,  
Apples, Walnuts, Chestnuts.

A. O ju-

A. O jucunda exercitatio!

B. Non est solum jucunda, sed etiam frugifera.

A. Sed hoc est malum, quod interim fructus quinque aut sex prælectionum periit.

B. Non omnino periit spero, curabo pro viribus, ut recuperem aliquam ex parte.

A. Quid facies?

B. Describam quam diligentissime potero.

A. Et quid tum?

B. Ediscam ipsam orationem auctoris.

A. Sed non intelliges sensum ejus satis.

B. Interpretatio præceptoris juvabit me, ut assequar sensum magnam ex parte.

A. Nec tamen id erit satis.

B. Tu aderis mecum (si placet) per otium, ut conferamus unam.

A. Faciam libenter equidem, sed istud non sufficiet.

O pleasant Exercise!

It is not only pleasant, but also profitable.

But this is bad, that in the mean Time the Fruit of five or six Lessons perished.

It did not perish quite I hope, I will take care according to my Ability, that I may recover it in some Measure.

What will you do?

I will write them out as diligently as I can.

And what then?

I will get by heart the very Text of the Author.

But you will not understand his Sense sufficiently.

The Translation of the Master will help me, that I may understand the Sense in a great Measure.

Neither yet will that be enough.

You shall be with me (if you please) at your Leisure, that we may confer together.

I will do it willingly indeed, but that will not suffice.

B. Non



B. Non possum facere  
ampliùs.

I cannot do more.

A. Quantò præstitisset  
audire magistrum ipsum?

How much better had  
it been to hear the Master  
himself?

B. Sanè multò præstite-  
rat; sed quando non conti-  
git meâ culpâ, non possum  
accusare meipsum in hâc  
parte.

Truly it had been much  
better; but seeing it did  
not happen by my Fault,  
I cannot accuse myself in  
this Part.

A. Dicis rectè; fac igi-  
tur habeas bonum animum,  
nam quod ego disputavi te-  
cum pluribus verbis de hâc  
re, non feci, ideo, ut addu-  
cerem te in desperationem,  
sed totum illud profectum  
est ex meo singulari amore  
in te.

You say right; see then  
that you have a good Cou-  
rage, for that I disputed  
with you in more Words  
about this Matter, I did it  
not, therefore, that I might  
lead you into Despair, but  
all that proceeded from my  
singular Love towards you.

B. Illud non est dubium  
mibi, quo fit ut habeam ma-  
jorem gratiam tibi.

That is not doubtful to  
me, whence it is that I give  
the greater Thanks to you.

A. Sed ecce, tintinnabu-  
lum vocat nos ad cœnam.

But lo, the little Bell calls  
us to Supper.

## COLL. LXIII.

A. Audivi tuum patrem  
venisse ad gymnasium ho-  
die.

I have heard your Father  
came to School To-day.

B. Audivisti verum.

You heard the Truth.

A. Quâ gratiâ venit?

On what account came  
he?

B. Ut

B. Ut numeraret pecuniam præceptori pro alimentis meis, et simul ut commendaret me illi.

A. Nunquamne commendârat te antea?

B. Imò, sæpiissime.

A. Quid sibi vult istâ tam frequenti commendatione?

B. Amat me.

A. Quid tum?

B. Ideo cupit me erudiri diligenter.

A. Quid si commendet ut vapules sæpius?

B. Ea est fortasse causa, sed quid tum? non diligit me propterea minùs.

A. Unde colligis istud?

B. Quia correctio est tam necessaria puero quàm alimentum.

A. Dicis verum quidem, sed pauci judicant ita; nam est nemo quin malit habere panem quàm virgam.

B. Istud est naturale omnibus: quis negat? sed tamen pœna est ferenda patienter, præsertim justa pœna.

That he might pay Money to the Master for my Board, and withal that he might recommend me to him.

Had he never recommended you before?

Yes, very often.

What doth he mean by that so frequent Recommendation?

He loves me.

What then?

Therefore he desires I should be taught diligently.

What if he recommend you to be whipt oftener.

That is perhaps the Cause, but what then? he doth not love me therefore the less.

Whence do you gather that?

Because Correction is as necessary to a Boy as Meat.

You say the Truth indeed, but few judge so; for there is no one, but had rather have Bread than a Rod.

That is natural to all: who denies it? but yet Punishment is to be borne patiently, especially just Punishment.

A. Sic

A. Sic habemus in libello  
*moralium distichorum.*

B. Quid si pœna sit in-  
justa?

A. Ea quoquè est patiendâ  
nihilominus.

B. Cujus causâ.

A. Propter Jesum Chris-  
tum, qui tulit injustissimam  
et acerbissimam mortem pro  
nostris peccatis.

B. Utinam id veniat in  
mentem quoties patimur a-  
liquid.

A. Præceptor monet nos  
id sæpe, quoties occasio oc-  
currit; sed narrat fabulam  
surdis, ut est in proverbio.

B. Ergo demus operam, ut  
simus diligentiores in poste-  
rum.

A. Deus faxit.

So we have it in the  
Book of moral Distichs.

What if the Punishment  
should be unjust?

That also is to be borne,  
nevertheless.

For whose Sake?

For Jesus Christ, who  
suffered a most unjust and  
most bitter Death for our  
Sins.

I wish that that may  
come into our Mind as of-  
ten as we suffer any Thing.

The Master admonisheth  
us of that often, as often  
as Occasion occurs; but he  
tells a Story to the Deaf, as  
it is in the Proverb.

Then let us do our En-  
deavour, that we may be  
more diligent for the Fu-  
ture.

May God grant it.

## COLL. LXIV.

A. Tu igitur es discessu-  
ras cras, ut audio.

B. Cras, si Dominus  
permiserit.

A. Eho, cur tam cito?

B. Patre urget me.

You then are to go away  
To-morrow, as I hear.

To-morrow, if the Lord  
will permit.

How now, why so soon?

My Father urgeth me.

A. Imò *tu urges patrem.*

Nay *you urge your Father.*

B. Itane videtur *tibi?*  
quomodo *possum* *urgere pa-*  
*trēm?*

Doth it seem so *to you?*  
how *can I urge my Father?*

A. Affiduâ *missione lite-*  
*rarum.*

By continual *sending of*  
*Letters.*

B. Scripsi *semel tantum*  
*scholasticam vacationem in-*  
*stare.*

I wrote *once only that the*  
*School Vacation was at*  
*Hand.*

Q. Quando *missisti lite-*  
*ras?*

When *did you send the*  
*Letter?*

B. Superiore hebdo-  
made.

The last Week.

A. Quo die?

On what Day?

B. Veneris.

Friday.

A. Quid *facies domi?*

What *will you do at*  
*home?*

B. Vindemia *instat, in-*  
*terim fructus sunt colligendi.*

The Vintage *is at Hand,*  
*in the mean Time Fruits*  
*are to be gathered.*

A. Porteras *expectare di-*  
*em dimissionis.*

You might have *tarry'd*  
*till the Day of breaking up.*

B. Nescio quando fit fu-  
turus.

I know not *when it is*  
*to be.*

A. Spero *ad finem proxi-*  
*mæ hebdomadis.*

I hope *at the End of the*  
*next Week.*

B. Sed *istud non est po-*  
*situm in nostro arbitrio.*

But *that is not put in our*  
*Pleasure.*

A. Nec *in præceptoris*  
*quidem.*

Nor *in the Master's in-*  
*deed.*

B. Cujus igitur?

Whose *then?*

A. Dei *solus, qui guber-*  
*nat consilia hominum suo*  
*nutu.*

Of God *alone, who go-*  
*vern's the Counsels of Men*  
*by his own Pleasure.*

B. Atqui

B. Atqui *Satanus* videtur gubernare internum.

A. Quantum *Deus* permittit *ipsi*: sed *relinquamus* ista *sapientioribus*.

B. Est *tutius*; nam *proverbium* monet, *Ne sutor ultra crepidam*.

A. Audivimus *istud* sæpe ex *præceptore*.

B. Idem *quoque* docuit nos sæpe *illam* sententiam *Pauli*, *Noli altum sapere*, sed *time*.

A. Habet *etiam* illud *frequenter* in ore, *Ne curiosus* aliorum.

B. Sed audin' tu *signum* dari ad *cœnam*?

A. *Tintinnabulum* adhuc *pulsat meas aures*.

B. *Eamus in aulam*.

A. *Salutabo te cras ante discessum*.

But *Satan* seems to govern sometimes.

As far as *God* permits him: But let us leave those Things to wiser People.

It is safer; for the *Proverb* admonisheth, That the *Shoemaker* go not beyond his *Last*.

We have heard that often of the *Master*.

The same also hath taught us often that *Saying of Paul*, Be not high-minded, but fear.

He has also that frequently in his Mouth, Seek not after too high Things.

But do you hear the *Sign* given for *Supper*?

The *Bell* yet strikes my Ears.

Let us go into the *Hall*.

I will salute you to-morrow before your *Departure*.

## COLL. LXV.

A. Cur *dispergebas* *pisam*?

B. Quando?

A. Post *prandium*.

Why did you scatter *Peas* here?

When?

After *Dinner*.



B. Faciebam *id* animi causâ.

A. Sed unde habuisti pisa?

A. Accepi è conchâ, ubi *reposita* fuerunt ut coquerentur crastino die.

A. Debuistine *facere* malum animi causâ?

B. Non putabam *id* esse malum.

A. An non est malum conculcare *panem* pedibus?

B. Nollem *facere* istud.

A. Cur nolles?

B. Quia *panis* est maximè necessarius nobis.

A. Deus creavit et pisa et cætera quæ eduntur, in nostrum usum.

B. Non ignoro illud, quinetiam *vescor* pisces libenter, si sint bene cocta et condita.

A. Præterea, vellesne abuti tuis rebus?

B. Minimè.

A. Tantò minus debes abuti alienis.

B. Intelligo *istud* satis.

I did *it* for my Fancy's Sake?

But *whence* had you those Pease?

I took them out of a Tray, where they were laid up, that they might be boiled To-morrow.

Ought you to do Mischief for your Fancy's Sake?

I did not think *it* to be Mischief.

Is it not Mischief to trample Bread under Foot?

I would not do that.

Why would you not?

Because Bread is very necessary to us.

God has created both Pease and other Things which are eaten, for our Use.

I am not ignorant of that, moreover I eat Pease willingly, if they be well boiled and seasoned.

Besides, would you abuse your own Things?

No.

So much the less ought you to abuse other Men's.

I understand that sufficiently.

A. Ergo

A. Ergo non fecisti rectè.

Then you have not done right.

B. Non rectè, fateor, tamen non malo animo.

Not right, I confess, yet not with an evil Mind.

A. Cur fecisti igitur?

Why did you do it then?

B. Mea ineptia incitavit me ad illud.

My Foolishness incited me to it.

A. Quid meruisti?

What have you deserved?

B. Plagas.

Stripes.

A. Dicis rectè; sed opinor, non ex animo.

You say well; but I suppose, not from your Mind.

B. Imò certe: ne accuses me, oro.

Yes indeed: Do not accuse me, I pray.

A. Quandoquidem factoris sponte, non accusabo, nam præceptor dixit sæpissime, se velle sic.

Seeing you confess of your own Accord, I will not accuse you, for the Master has said very often, that he would have it so.

B. Quid ille dixit?

What has he said?

A. Ut deferamus neminem, ad eum de istis levioribus, qui agnoverit culpam libens.

That we should carry no Body to him about these small Matters, who shall have acknowledged his Fault willingly.

## COLL. LXVI.

A. Quo genere ludi exercuisti te hodie?

In what Kind of Game have you exercised yourself To-day?

B. Ludo juglandium.

In the Game of Walnuts.

A. Ecquid lucri fecisti ?

B. Imo, *perdidi*.

A. Tum *fortuna* fuit *adversa* tibi.

B. Nescio *quæ* fortuna, tantum scio *id accidisse* meâ culpâ, *sed* Deo *volente* ita.

A. Cur Deus *id* voluit ?

B. Fortasse *ut* hinc *discam* ferre *graviora* quum *acciderint*.

A. Quasi Deus curet *lusiones* puerorum.

B. Curat *profectò*; quin etiam, *nihil* fit *in naturâ* rerum *sine* divinâ providentiâ.

A. Siccine philosopharis ? *quisnam* docuit te ista ?

B. Nonne tute audivisti ex nostro concionatore ?

A. Potest fieri, ut *audiverim*, *sed* quid agam ? *memoria* est *fluxa*.

B. Nimirum, quia non *exerces*.

A. Quomodo est *exercenda* ?

B. Primùm *diligenti* attentione, hoc est, *advertendo* diligenter *ad ea* quæ *audimus* aut *legimus*; deinde

Have you won any thing ?

Nay, *I have lost*.

Then *Fortune* was *adverse* to you.

I know not *what* Fortune, *only* I know *that* happened by my Fault, but God *willing* so.

Why would God have it so ?

Perhaps *that* thence *I may* learn to bear more grievous Things when they shall happen.

As if God regarded the *Playing* of Boys.

He doth regard them *indeed*; moreover, *nothing* is done *in the Nature* of Things *without* the Divine Providence.

Do you so philosophise ? *who* taught you those Things ?

Have not you yourself heard it of our Preacher ?

It may be, that *I have* heard it, but *what* shall I do ? *my Memory* is *weak*.

That is, *because* you do not exercise it.

How is it to be exercised ?

First *by* diligent Attention, *that* is, *by* *adverting* diligently *to those* Things which *we have* heard or read;

*repetendo eadem sæpe; denique, docendo alios ea quæ didicimus.*

A. *Ista inculcantur nobis sæpe à præceptore, sed (me miserum!) quàm supina est hæc negligentia mea!*

B. *Sic sumus omnes, nisi ille Spiritus Dei excitet nos.*

A. *Quid faciam igitur?*

B. *Expurgiscere, precare Deum assidue, esto vigilans, fugito prævos, versare cum bonis.*

A. *Quid consequar tantum?*

B. *Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui suâ clementiâ, et senties tuum animum mutatum brevè.*

A. *O quàm opportunus fuit hic congressus! Obsecro te, ut colloquamur sæpius.*

*read; then by repeating the same often; lastly, by teaching others those Things which we have learnt.*

*The Things are inculcated in us often by the Master, but (woe's me!) how gross is this Negligence of mine!*

*So we are all, unless that Spirit of God excite us.*

*What shall I do then?*

*Awake, pray to God continually, be vigilant, avoid the bad, converse with the Good.*

*What shall I get at length?*

*Do you ask? if you shall accustom yourself to these Manners, the Lord God will pity you in his Clemency, and you will perceive your Mind changed shortly.*

*O how opportune was this Meeting! I beseech you, that we may talk together oftener.*

## COLL. LXVII.

A. Demiror tuam negligentiam.

B. In quâ re tandem?

A. Quod non curas te diligentius.

B. Ego curo me fortasse nimis. Edo, bibo, dormio satis, præterea pecto capillum, lavo manus, faciem, dentes, oculos, hæc manè præcipuè; quinetiam, cum tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris: quid vis amplius?

A. Mittimus ista; ea non sunt quæ reprehendo in te.

B. Quid igitur?

A. Circumspice vestimenta tua à calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta; ista profectò non decent vestrum genus.

B. Loqueris equidem ut libet, quod si haberes pa-

I wonder at your Negligence.

In what Thing at length?

That you do not take Care of yourself more diligently.

I take Care of myself perhaps too much. I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when the Time requires, I exercise my Body, I unbend my Mind, and play with the rest: what would you more?

Let us omit those Things; they are not what I reprehend in you.

What then?

Look about your Clothes from Heel to Crown, you will find nothing whole, all are torn and worn out; those Things truly do not become your Extraction.

You talk indeed as you please, but if you had your Parents



entes tam procul remotos,  
 triasse non esses elegantior;  
 haberem pecuniam, non  
 enterer me esse usque aded  
 annosum.

A. Nec ideo cares negli-  
 gentiâ, nam cur non petis  
 autud alicunde?

B. Unde peterem?

A. Si non aliunde, certè  
 osses à præceptore.

B. Quid si nollet dare?

A. Denegat nulli è do-  
 mesticis discipulis, si qui-  
 em videt esse opus.

B. Non ignoro istud, sed  
 m verecundior.

A. Ah! iste est rusticus  
 udor.

B. Tamen malo esse ve-  
 recundus quam impudens.

A. Verecundia (ut qui-  
 am dixit) est bonum fig-  
 um in adolescente, sed me-  
 iocritas est adhibenda ubi-  
 ue.

B. Ego sum eo ingenio,  
 verear offendere quem-  
 iam.

A. Laudo ingenium, sed  
 modus in rebus; nam ille  
 us offendendi debet ha-  
 ere lacum in turpibus re-

Parents so far removed,  
 perhaps you would not be  
 finer; if I had Money, I  
 would not suffer myself to  
 be so ragged.

Nor therefore are you  
 void of Negligence, for why  
 do not you borrow some-  
 where?

Whence should I bor-  
 row?

If not elsewhere, certainly  
 you might of the Master.

What if he should not  
 give me?

He denies to none of the  
 domestic Scholars, if in-  
 deed he sees there be Need.

I am not ignorant of  
 that, but I am too bashful.

Ah! that is a clownish  
 Bashfulness.

Yet I had rather be bash-  
 ful than impudent.

Bashfulness (as one said)  
 is a good Sign in a Youth,  
 but a Mediocrity is to be  
 used every where.

I am of that Temper,  
 that I am afraid to offend  
 any one.

I commend your Tem-  
 per, but there is a Measure  
 in Things; for that Fear  
 of offending ought to have  
 Place

*bus, aut indecoris, sed video nihil tale hic. Est usitatum in societate hominum ut indigeant mutuâ operâ; quis igitur dabit mihi vitio si petam ab amicis?*

**B.** *Nemo reprehendet, nisi fortasse velis abuti ejusmodi rebus.*

**A.** *Sed tu (quantum ego novi te) nolles abuti.*

**B.** *Apage istum abusum, habeo tibi maximas gratias pro tuo consilio.*

*Place in base Things, or is decent, but I see no such Thing here. It is usual in the Society of Men to want mutual Help; who therefore will impute it to me as a Fault if I borrow of my Friends?*

*Nobody will blame you, unless perhaps you would abuse such Things.*

*But you (as far as I know you) would not abuse them.*

*Fie upon that Abuse, I give you very great Thanks for your Advice.*

# COLL. LXVIII.

**A.** *Adfuisse concioni sacra hodie?*

**B.** *Adfui.*

**A.** *Quis habuit concionem?*

**B.** *Dominus N——*

**A.** *Quotâ horâ incepit?*

**B.** *Septimâ.*

**A.** *Unde sumpsit themâ?*

*Were you present at the Sermon To-day?*

*I was present.*

*Who preached the Sermon?*

*Mr. N——*

*At what Hour did it begin?*

*At the Seventh.*

*Whence took he his Text?*

B. Ex Epistolâ Pauli ad Romanos.

A. Quoto capite?

B. Octavo.

A. Respondisti *adhuc* bene: *nunc* videamus quid sequatur: *Ecquid mandâsti* memoriæ?

B. Nihil quod possum *referre*.

A. Nihil! *cogita paulisper, et vide ne turberis, quin esto bono animo.*

B. Certè possum *reminisci* nihil.

A. Ne verbum quidem?

B. Nihil prorsus.

A. Hem *verbero!* quid *profecisti* igitur?

B. Nescio, *nisi* quòd *abstinui* fortasse *interim* à malis.

A. Istud, *quidem* est *aliquid*, si *potuit* fieri, ut *abstinueris* à malo omnino.

B. *Abstinui* quoad potui.

A. Fac *esse* ita, tamen non *satisfecisti* Deo, quum *scriptum* sit, *declina à malo et fac bonum; sed dic mibi, quæso, quâ gratiâ* *ivisti* *illuc* potissimum?

Out of the Epistle of Paul to the Romans.

What Chapter?

The Eighth.

You have answered *yet* well: *now* let us see *what* may follow: *Have you committed any Thing* to Memory?

Nothing *that* I can say.

Nothing! *think* a little, and see you *be not* disturbed, but *be* of good Courage.

Indeed *I can* remember *nothing*.

Not so much as a Word.

Nothing at all.

Ho you *Rogue!* what *have you profited* then?

I know not, *but* that *I have abstained* perhaps *in the mean Time* from evil Things.

That, *indeed*, is *something*, if *it could* be, *that* you shall abstain from Evil altogether.

I have abstained *as much* as I could.

Suppose *it to be* so, yet you have not satisfied God, seeing *it is written*, *fly from Evil* and do Good; *but* tell me, I pray, *on what Account* went you *there* chiefly?

B. U

B. Ut addiscerem aliquid.

A. Cur non fecisti istud?

B. Non potui.

A. Non potuisti, *nebulo!*  
imò, *noluisti*, aut *certè non*  
*curasti*.

B. Cogor fateri.

A. Quæ res cogit te?

B. Mea conscientia, quæ  
accusat me apud Deum.

A. Dicis rectè, utinam  
ex animo.

B. Equidem dico ex  
animo.

A. Potest fieri ita, sed  
age, quæ fuit causa quam-  
obrem mandaveris nihil me-  
moriæ?

B. Mea negligentia; nam  
non audiebam diligenter.

A. Quid faciebas igitur?

B. Identidem dormiebam.

A. Ita soles; sed quid age-  
bas in reliquo tempore?

B. Cogitabam mille in-  
eptias, ut pueri solent.

A. An tu es adeò puer ut  
non debeas esse attentus ad  
audiendum verbum Dei?

That I might learn some  
thing.

Why did you not do that?  
I could not.

You could not, you  
Rogue! nay, you would not  
or certainly you did not  
care.

I am forced to confess.

What Thing forceth you?  
My Conscience, which  
accuseth me to God.

You say right, I will  
speak from your Mind.

Truly I speak from my  
Mind.

It may be so, but come,  
what was the Reason why  
you committed nothing to  
Memory?

My Negligence; for I did  
not hear diligently.

What did you do then?

Now and then I slept.

So you use; but what  
did you do in the rest of  
the Time?

I thought of a thousand  
Fooleries, as Boys are  
wont.

Are you so much a Child  
that you ought not to be at-  
tentive to hear the Word of  
God?

B. Si

B. Si *essem* attentus, *possem* proficere aliquid.

A. Quid *igitur* meruisti?

B. Verbera.

A. Meruisti *profectò*, idque *largissimè*.

B. Confiteor *ingenuè*.

A. Para te ad recipiendas plagas.

B. Ah! *magister*, ignosce *obsecro*, peccavi, fateor, sed ex nullâ malitiâ.

A. Quid facies igitur, si ignovero tibi?

B. Faciam *meum* officium *posthac*, ut spero.

A. Addendum erat, Deo juvante.

B. Imò, *magister*, præstabo *meum* officium *posthac*, Deo juvante.

A. Age condono hanc culpam tuis lachrymis, et ignosco tibi eâ lege, ut meminervis tui promissi.

B. Ago tibi gratias, humanissime præceptor.

A. Eris in maximâ gratiâ apud me, si servaveris promissa.

If I *were* attentive, I might profit *something*.

What *then* have you deserved?

Stripes.

You have deserved *indeed*, and that *very plentifully*.

I confess *ingenuously*.

Make ready *yourself* to receive *Stripes*.

Ah! *Master*, pardon me I pray you, I have done amiss, I confess, but from no ill Purpose.

What *will* you do then, if I shall pardon you?

I will do *my Duty* hereafter, as I hope.

You should have added, God helping.

Yes, *Master*, I will perform *my Duty* hereafter, God helping.

Well, I forgive this Fault to your Tears, and I pardon you upon this Condition, that you be mindful of your Promise.

I give you Thanks, most humane Master.

You will be in very great Favour with me, if you will keep your Promise.



## COLL. LXIX.

A. Non possum *mirari* satis *te non esse diligentior-*  
*rem.*

B. In quâ re *videor* tibi  
*esse negligens?*

A. Quod *nunquam ferè*  
*ades* in tempore *manè*, at-  
*que inde fit ut noteris in ca-*  
*talogo penè quotidie* : *cur es*  
*adeo somniculosus?*

B. Sic *est* mea natura.

A. Corrige *istam* natu-  
*ram, id est, vitium naturæ.*

B. Nihil *emendatur* dif-  
*ficiliùs quàm naturale vi-*  
*tium.*

A. Omnia *vitia ferè sunt*  
*naturalia nobis, et nisi bo-*  
*nitatis Dei servaret nos, esse-*  
*mus omnes sceleratissimi.*

B. Quid *igitur* faciendum  
*est?*

A. Pugnandum *est for-*  
*titer cum vitiis nostris.*

B. Sub quo duce?

A. Deo ipso.

I cannot *wonder* suffici-  
ently *that you are not more*  
*diligent.*

In what Thing *do I seem*  
*to you to be negligent?*

That *you never almost*  
*are* in Time in the Morn-  
*ing, and thence it comes to*  
*pass that you are set down*  
*in the Bill almost every*  
*Day* : Why *are you so*  
*sleepy?*

So *is* my Nature.

Correct *that* Nature, *that*  
*is, the Fault of Nature.*

Nothing *is mended* more  
difficultly *than a natural*  
*Fault.*

All *Vices almost are* na-  
*tural to us, and unless the*  
*Goodness of God kept us,*  
*we should be all very*  
*wicked.*

What *then* is to be done?

We must fight *bravely*  
with our Vices.

Under *what* Command-  
*er?*

Under God himself.

B. Qui-

B. Quibus *armis* ?

A. Divinis et spiritualibus.

B. Ubi *inveniuntur* ?

A. In Epistolâ sancti Pauli ad Ephesios.

B. Quoto capite ?

A. Sexto.

B. Quid *si* non intellexero locum per me ?

A. Non intelliges, satis scio, sed præceptor erit consulendus.

B. Quid *si* adfueris mecum ?

A. Volo *adesse*, certum est, verum opportunitas capienda est.

B. Capiemus consilium igitur aliàs de hoc.

A. Quando erit istud ?

B. Proximo die Mercurii, si tibi placet.

A. Quotâ horâ ?

B. Primâ post meridiem.

A. Placet sententia.

B. Nunc igitur discedamus.

With with *Arms* ?  
Divine and Spiritual.

Where are they found ?  
In the Epistle of Saint Paul to the Ephesians.

In what Chapter ?

In the Sixth.

What if I shall not understand the Place by myself ?

You will not understand it, I know well enough, but the Master will be to be consulted.

What if you should be there with me ?

I will be there, I am resolved, but an Opportunity is to be taken.

We will take Counsel then another Time about this.

When shall that be ?

Next Wednesday, if it please you.

At what Hour ?

At One after Noon.

The Resolution pleaseth me.

Now then let us depart.

## COLL. LXX.

A. Vis *emere* hoc cingulum?

B. Cur *emerem*? unum *est* satis *mibi*; cur verò *vis* *tu* vendere?

A. Quia *sunt* *mibi* duo.

B. Tamen *non licet* vendere, *nisi* *vis* *incurrere* in *pœnam*.

A. Quid *vetat* me *vendere* meas res?

B. Habes *nihil* *tuum* adhuc.

A. Eho, *nihil*! unde *probas* *istud*?

B. Quia *nondum* es *tui* *juris*, *sed* sub *potestate* *patris*; denique, *vis* *audire* *breviter*, *istud* *non* *licere* *tibi*?

A. Maximè, *velim*.

B. *Est* *scholastica* *lex* de hoc, *cujus* *hæc* *est* *sententia*: *Pueri* *nec* *vendant* *nec* *alienent* *aliquid* *injussu* *parentum*; *qui* *fecerit* *contra* *plectetur* *verberibus*.

Will you *buy* this Belt?

Why *should* I *buy* it? one is enough for me; but why *will* you sell it?

Because I *have* two.

Yet it is not *lawful* to sell it, *unless* you will incur Punishment.

What *forbids* me to sell my own Things?

You have *nothing* of your own yet.

How, *nothing*! whence do you *prove* that?

Because you are not yet at your own Disposal, but under the Power of your Father; finally, *will* you hear in *short*, that that is not *lawful* for you?

Yes, I *would*.

There is a School Law about this, of *which* this is the Purport: Boys may not sell nor alienate any Thing *without* the Leave of their Parents; *he* that shall do *otherwise* shall be punished *with* Stripes.

A. Non

A. Non ignorabam *istud*, sed *volebam* facere *periculum* an *esses* constans in *observandis* legibus.

B. Tu es *simulator* igitur.

A. Video *nihil* mali in *hâc* *simulatione*. Num tu interpretaris *malè*?

B. Minimè *verò*, nihil enim *nocuisti* *mibi*.

A. Quid *si* *nocuisses*?

B. Tulissem *æquo* *animo*, ut *debet* Christianum.

A. Utinam *feramus* omnia *adversa* sic *propter* Christum, qui nihil non tulit *causâ* nostræ salutis.

B. Feremus *certè*, si *proponamus* ejus *exemplum* *semper* ab oculis.

A. Id *est* quidem *difficile*.

B. Imò *impossibile*, nisi *adjuvemur* illius Spiritu, quod *est* *impetrandum* assiduis precibus.

A. O quam *suaavi* sermone *consumpsimus* tantillum otii!

I was not ignorant of that, but I wanted to make Trial whether you were constant in observing the Laws.

You are a Dissembler then.

I see nothing of Harm in this Dissimulation. Do you interpret it ill?

No indeed, for you have nothing hurt me.

What if I had hurt you?

I would have borne it with an equal Mind, as becomes a Christian.

I wish we could bear all Adversities so for Christ, who bore every Thing for the Sake of our Salvation.

We shall bear them certainly, if we would set his Example always before our Eyes.

That is indeed difficult.

Nay impossible, unless we should be helped by his Spirit, which Thing is to be obtained by constant Prayers.

O with how sweet Discourse have we spent this little Leisure!

## COLL. LXXI.

A. Quid *vis* ut *dicamus*,  
præceptor?

B. Di*cite* *quisque* *suam*  
*sententiam* ex *novo Testa-*  
*mento*.

A. Euge! *nihil* erit *fac-*  
*cilius* nobis, *habemus* enim  
in *promptu* *magnum* *copi-*  
*am earum*; *vis* ergo, præ-  
ceptor, ut *incipiamus* *nunc*?

B. Sanè *velim*, quando,  
ut *ais*, *est* vobis tanta *co-*  
*pia*.

A. Quis *incipiet*?

B. Tunc *vis* *edere* speci-  
men *hujus rei*, *honoris* tui  
causâ?

A. Faciam *id* libenter,  
*sed* Dei *honoris* causâ.

B. Laudo *istud* *verbum*,  
nam *divinus* *honor* et *gloria*  
est *præferenda* in omnibus  
rebus; *ejâ*, incipe, *si* quid  
habes.

A. Nisi *vestra* *justitia*  
*superaverit* *justitiam* *Scri-*  
*barum* et *Phariseorum*, non  
potestis *ingredi* *regnum* *cæ-*  
*lorum*; *quinto capite* *Mat-*  
*thæi*.

What *will* you that *we*  
*shall* say, Master?

Say *every* one his *Sen-*  
*tence* out of the new *Testa-*  
*ment*.

O brave! *nothing* will  
be *easier* to us, *for* *we*  
*have* in *Readiness* *great*  
*Plenty* of *them*; will you  
*then*, Master, that we should  
begin *now*?

Truly *I* *would*, seeing,  
as you say, you *have* so  
great *Plenty*.

Who *shall* begin?

Will you *give* a Speci-  
men of *this Thing*, for your  
Honour's Sake.

*I* will do *it* willingly,  
*but* for God's Honour's  
Sake.

*I* commend that *Saying*,  
for the *Divine* Honour and  
Glory is to be preferred in  
all Things; *well*, begin, if  
you have any Thing.

Unless your Righteousness  
*shall* exceed the Righteous-  
ness of the *Scribes* and *Pha-*  
*risees*, you cannot enter into  
the Kingdom of Heaven; in  
the fifth Chapter of Mathew.

Depo-



Depositio mendacio, loquimini veritatem quisque proximo suo; quarto capite ad Ephesios. Filii obedite parentibus in omnibus, hoc enim placet Domino; tertio ad Colossenses.

B. Euge, bonum specimen, videte, ut progressus respondeat, hoc est, ut pergatis in posterum diligenter.

Quid dedit nobis principium, idem dabit prosperum successus.

A. Ita est sperandum.

B. Parate vos, ut maturemus prodire.

A. Aderimus paratissimi mox.

B. Sumite quisque suum pallium, ut prodeatis honestius; sed heus, pueri.

A. Quid, præceptor?

B. Videte ut adferatis Psalmos, cantabimus alicubi in umbrâ.

A. Ita nostra ambulatio fiet jucundior.

Putting away Lying, speak Truth, every one to his Neighbour; in the fourth Chapter to the Ephesians. Children obey your Parents in all Things, for this pleaseth the Lord; in the third to the Colossians.

Well done, a good Proof, see that your Progress answer, that is, that you go on for the future diligently.

He that hath given us a Beginning, the same will give prosperous Success.

So it is to be hoped.

Get yourselves ready, that we may make haste to go abroad.

We will be here very ready presently.

Take every one his Cloak, that you may go abroad more handsomely; but hark ye, Boys.

What, Master?

See that you bring your Psalms, we will sing somewhere in the Shade.

So our Walk will be pleasanter.

## COLL. LXXII.

A. Fuistine hodiè in gymnasio?

Have you been to-day in the School?

B. Etiam

B. Etiam, *quid* tu agebas ?

A. Eram *occupatus* domi.

B. Id *evenit* præter tuum morem, *soles* enim abesse *rariùs*.

A. Quàm possum *rariissimè*; *quid* autem factum est ?

B. Nihil prorsus.

A. Habemus *ergo* remissionem ?

B. Certò.

A. Quamobrem ?

B. Propter *hodiernum* mercatum.

A. Quis *dedit* ?

B. Ludimagister, tamen *permissu* *rektoris*.

A. Quid *concessit* ?

B. Vacationem *ab omni* *scholastico munere*.

A. An, *in totem diem* ?

B. A manè *usque ad* *occafum solis*; tametsi *admonuit* nos *diligenter*, et multis *verbis quidem*, ut *cogitarem* de negotio *in otio*, ne *veniremus* cras *in ludum* *imparati*.

A. Quid *igitur* faciemus ? *abutemur* hoc otio ?

Yes, *what* did you do ?

I was *busied* at home.

That *happened* contrary to your Custom, for you use to be away *seldom*.

As seldom as I can; but *what* was done ?

Nothing at all.

Have we *therefore* Leave to play ?

Certainly.

What for ?

Because of *this* Day's Fair.

Who *gave* it ?

The Master, but by the Permission of *the* Governor.

What *has* he granted *you* ?

A Freedom from all School Exercise.

What, for *the whole* Day ?

From Morning until the Setting of the Sun; nevertheless he has admonished us *diligently*, and in many words indeed, that we should think of our Business in our leisure Time, lest we should come tomorrow to School unprepared.

What *then* shall we do ? *shall* we abuse this Leisure ?

B. Id

B. Id *minimè* decet nostram ætatem.

A. Tu verò, *quid* paras *facere*?

B. Recipere me in musæolum, *nisi* placet tibi fortasse *magis*, ut *prodeamus* aliquò *ambulatam* *sestuihoram*.

A. Egone recusarem? imò est *nihil* quod *magis* *velim* nunc; *nam* interea *tractabimus* aliquem *sermonem* de literis, et *exercebimus corpus*.

B. Eamus igitur extra muros.

A. Quònam?

B. Usque ad ripam lacus.

A. Istud *arridet* mihi *valde*, sed tu *expectabis* me, *si* placet.

B. Quamdiu?

A. Tantisper dum eo mutatum crepidas pro calceis.

B. Ubi vis expectari?

Ad. Ad Franciscanam Portam.

B. At vide ne fallas.

A. An ego fallerem amicum, cum sciam fidem

That *by no means* becomes our Age.

But you, *what* do you prepare to do?

To betake *myself* into my Study, *unless* it please you perhaps *more*, that we should go somewhere to walk for an Hour and a Half.

Should I refuse? nay there is *nothing* which I would rather now, for in the mean time we shall hold some Discourse about Learning, and shall exercise the Body.

Let us go then without the Walls.

Whither?

To the Bank of the Lake.

That *pleases* me *very much*, but you shall stay for me, *if* you please.

How long?

A little whilst I go to change my Slippers for Shoes.

Where will you be staid for?

At the Franciscan Gate.

But see you do not deceive me.

Should I deceive a Friend, when I know that

esse

*esse servandum cum inimi-  
co?*

B. Abi *festina*, ego le-  
gam *aliquid* interim, dum  
opperior te.

A. Adero *hic* mox.

Faith is to be kept *with* an  
Enemy?

Go *make haste*, I will read  
*something* in the mean time,  
*whilst* I stay for you.

I will be *here* presently.

## COLL. LXXIII.

A. Ergòne abis *in pa-  
triam*?

B. Cogor *abire*, accersit-  
us à *patre*.

A. Nunquamne es *re-  
versurus*?

B. Non *spero*.

A. Quando es *profectu-  
rus*?

B. Cras, *ut* opinor.

A. Siccine *relinquis me  
igitur*?

B. Ita *est* necesse.

A. O me miserum! *ubi  
et quando reperiam talem  
amicum, talem socium meo-  
rum studiorum*?

B. Ne doleas; *esto bo-  
no animo*, Deus *dabit* tibi  
*meliozem*.

A. Ille *quidem* potest, *scio*,  
at ego *vix possum sperare*.

Do you go then *into your  
Country*?

I am forced *to go*, being  
sent for *by my Father*.

Are you never *to return*?

No, *I hope*.

When *are you* to go?

To-morrow, *as* I think.

Do you so leave *me* then?

So *it is* necessary.

O wretched me! *where  
and when* shall I find *such*  
a Friend, *such* a Compa-  
nion of my Studies?

Do not grieve; *be of  
good Courage*, God *will  
give you a better*.

He *indeed* can, *I know*,  
but *I scarce can* hope it.

B. Noli

B. Noli affligere te tan-  
topere, obsecro, nam nostra  
amicitia non est interitura  
hâc separatione corporum,  
quin potius accrescet ma-  
gis ; et absentes corpore  
erimus præsentes animis ;  
quid, quantam vim speras  
epistolas habituras esse, quas  
dabimus ultro citroque ?  
quid, quòd noster amor fiet  
jucundior illo mutuo desi-  
derio ?

A. Sunt verisimilia quæ  
dicis, sed interim meus do-  
lor non lenitur.

B. Ah ! reprime lachry-  
mas.

A. Non queo prædo-  
lore.

B. Siccine agis ? an pu-  
ta s me tangi minore do-  
lore ? sed quid agas ? pa-  
rendum est divinæ volun-  
tati ? nunc recogita ipse,  
obsecro, ac para te potius  
ad cœnandum hilariter ; col-  
loquemur pluribus à cœnâ.

A. O quàm triste divor-  
tium !

Do not afflict yourself  
so much, I beseech you, for  
our Friendship is not about  
to perish by this Separation  
of Bodies, but rather will  
increase more ; and being  
absent in Body we shall be  
present in Mind ; what,  
how great Force do you  
hope Letters will have,  
which we shall send to and  
fro ? what, that our Love  
will become pleasanter by  
that mutual Longing ?

Those Things are likely  
which you say, but in the  
mean time my Grief is not  
assuaged.

Ah ! refrain from Tears.

I cannot for Sorrow.

Do you do so ? do you  
think me to be touched  
with less Sorrow ? but what  
would you do ? we must  
obey the Divine Will ; now  
recollect yourself, I beseech  
you, and prepare yourself  
rather to sup merrily ; we  
will talk in more Words  
after Supper.

O what a sad Separation  
is this !



## COLL. LXXIV.

A. Visne *permanere* in  
*istâ ignorantia?*

B. Deus *avertat!*

A. Quid *facies* igitur?

B. Da *mibi* consilium  
*super* hâc re.

A. Imprimis *precare* De-  
um *sæpissime* et *ex animo*;  
deinde *esto* semper *attentus*,  
hoc est, *audito*, diligenter  
*quicquid* docetur, *sive* præ-  
ceptor *loquatur*, *sive* tui *con-*  
*discipuli* reddant *aliquid*;  
postremò, *cole* *charitatem*  
*diligenter*.

B. Quibus *modis?*

A. Lecdito *neminem*, of-  
fendito *neminem*, invideto  
*nemini*, odio habeto *nemi-*  
*nem*; sed *contrà*, dilige *om-*  
*nes* tanquam *fratres*, ac *be-*  
*nefacito* omnibus *quoad* po-  
teris.

B. Quid *illa* conferent ad  
*profectum studiorum?*

A. Plurimum.

B. Quomodo?

A. Sic enim *Deus* il-  
luminabit *ingenium* tibi,  
*augebit* *memoriam* ac cæ-

Will you *continue* in that  
Ignorance?

May God *forbid!*

What *will* you do then?

Give me Counsel upon  
this Matter.

First *pray* to God *very*  
*often* and *from* your Heart;  
then *be* always *attentive*;  
that is, *hear* diligently  
*whatsoever* is taught, *whet-*  
*her* the Master should *speak*  
or your School-fellows repeat  
*any Thing*; lastly, *practise*  
Charity *diligently*.

By what Means?

Hurt no *Body*, offend no  
*Body*, envy no *Body*, hate no  
*Body*; but *on the other*  
*Hand*, love all as *Brethren*,  
and *do good* to all as much  
as you can.

What *will those Things*  
contribute to the Proficiency  
of my Studies?

Very much.

How?

For so God will en-  
lighten your *Understand-*  
*ing* for you, *increase* your  
Me-

teras *dotes* animi; denique  
ito promovebit *tua studia*,  
ut *facies* majorem *progressum*  
in iis *idiis*.

B. Sanè *das* mihi *opti-*  
*um* *consilium*: *Utinam*  
valeam *perpetuò* uti ad *glo-*  
*riam* Dei, ac *referre* tibi  
*gratiam* aliquando.

A. Non opto ut *referas*  
*mibi* aliud *gratiæ*, nisi ut  
laudes *Deum* sæpenumero,  
et *persequaris* *honestæ* *stu-*  
*dia* *semper*.

Memory and the other  
Gifts of the Mind; lastly,  
he will so promote your  
Studies, that you may make  
a greater Progress in them  
daily.

Truly you give me very  
good Counsel: I wish I  
may be able always to use  
it to the Glory of God, and  
to return you the Favour  
some time.

I do not wish that you  
should return me any other  
Requital, but that you  
would praise God often,  
and follow commendable  
Studies always.

## COLL. LXXV.

A. Præceptor, *quid* red-  
demus *cras* manè?

B. Dixi *palam* hodiè  
manè, ante *scholam* *missam*.

A. At ego non *aderam*,  
*præceptor*.

B. Roga *condiscipulos*,  
nam si *singuli* *vellent* in-  
terrogare me de *rebus* dictis  
à me *palam*, *quæso* quando  
*esset* *finis*? itaque fac sis  
*prudenter* *posthac*.

Master, what shall we re-  
peat To-morrow Morning?

I said openly To-day in  
the Morning, before School  
was dismissed.

But I was not present,  
Master.

Ask your School fellows,  
for if every one should ask  
me about Things spoken by  
me publicly, I pray when  
would there be an End?  
therefore see you be more  
prudent hereafter.

- A. Curabo.  
 B. Sed *ubi* fuisti?  
 A. Prodiëram?  
 B. Quid *prodiëras*?  
 A. Ut *curarem* aliquod *negotium*, de quo *pater* scripserat *ad me*.  
 B. A quo *petivisti* *veniam*?  
 A. Ab *hypodidascales*.  
 B. Cur *non* potius *à me*?  
 A. Quia *eras* occupatus.  
 B. Quid *agebam*?  
 A. *Alloquebaris* quosdam *honoratos viros in areâ*, qui *venerant* te *conventum*.  
 B. Abi, *nunc* recordor.  
 I will take Care.  
 But *where* were you?  
 I was gone abroad.  
 What *were* you gone *abroad* for?  
 That *I might take Care* of some *Business*, concerning which *my Father* had written *to me*.  
 Of whom *did* you *ask* Leave?  
 Of the Usher.  
 Why *not* rather of *me*?  
 Because *you were* busy.  
 What *was I* doing?  
 You were talking to *some Gentlemen in the Yard*, who *were* come to confer with you.  
 Go your ways, *now* I remember.

## COLL. LXXVI.

- A. Salve, *Domine*.  
 B. Tu sis *salvus* quoque.  
 A. Ludamus *paulisper*.  
 B. Quid *ais*, ineptule?  
 vix *ingressus es* *scholam*, et loqueris *jam* de ludo?  
 A. Ne irascaris, *quæso*.  
 B. Non irascor.  
 God save you, *Sir*.  
 Be you *safe* also.  
 Let us play *a little*.  
 What *say* you, you little Fool? *you are scarce* entered into the School, and you talk *already* of Play?  
 Be not angry, *I pray*.  
 I am not angry.

A. Cur

A. Cur ergo sic exclamas?

Why then do you cry out so?

B. Accuso tuam stultitiam.

I blame your Folly.

A. Non licet ludere igitur?

Is it not lawful to play then?

B. Imò, at cùm tempus est.

Yes, but when there is Time.

A. Vah ! tu nimium sapias.

Fy ! you are too wise.

B. Utinam tantum saperem fati ; sed mitte me, quaeso, ut repetam quæ red-  
denda erunt præceptori mox.

I wish I were but wise enough ; but let me alone, I pray, that I may repeat what is to be said to the Master by and by.

A. Dicis æquum ; ego volo quoque repetere tecum, si tibi placet.

You say fair ; I will also repeat with you, if you please.

B. Eho ! quid est hoc ? quid sibi vult ista tam subita mutatio ? nonne tu loquebaris modo de lusu ?

Ho ! now, what is this ? what meaneth that so sudden a Change ? did not you speak just now of Play ?

A. Loquebar, quidem, sed non seriò.

I did speak, indeed, but not seriously.

B. Cur simulabas ?

Why did you dissemble ?

A. Ut fabularer paucis tecum.

That I might talk a few Words with you.

B. Quid illud prodest ?

What doth that profit ?

A. Rogas ? nonne audivisti ex præceptore ?

Do you ask ? have you not heard of the Master ?

B. Nunc non occurrit mihi ; quid, inquam, prodest confabulari ?

Now it doth not occur to me ; what, I say, doth it profit to talk together ?

A. Ad exercendos *nos* in Latinâ linguâ.

B. Profectò *putas* rectè, et ego amo *te* magis *nunc*.

A. Habeo *tibi* gratiam; age repetamus *prælectionem*, nam *brevi* præceptor *aderit*.

To exercise *us* in the Latin Tongue.

Truly *you think* right, and I love *you* the more *now*.

I give *you* Thanks; *come* let us repeat *our Lesson*, for *shortly* the Master *will be here*.

## COLL. LXXVII.

A. Salve, *præceptor*.

B. Sis *salvus*: unde *venis* tam multò manè?

A. E nostro cubiculo.

B. Quando *surrexisti*?

A. Paulò *ante sextam*, *præceptor*.

B. Quid *ais*?

A. Sic *est* ut *dico*.

B. Tu es nimis *matutinus*, quis *expergescit* te?

A. Meus *frater*.

B. An *precatus* es Deum?

A. Cùm primùm *frater* pexuit *me*, *precatus* sum.

B. Quomodo?

A. Flexis, *genibus*, et *manibus* conjunctis, dixi *Dominicam* *precationem* cum *gratiarum* *actione*.

B. Quâ *linguâ*?

A. Anglicanâ.

God save you, *Master*.

Be you *safe*: whence *come you* so early?

Out of our Chamber.

When *got you up*?

A little *before Six*, *Master*.

What say you?

So *it is* as I *say*.

You are too early, who *awaked you*?

My Brother.

Have you *prayed* to God?

As soon as *my Brother* combed *me*, I *prayed*.

How?

On my bended *Knees*, and *with Hands* joined together, I *said* the Lord's *Prayer* with a *Thanksgiving*.

In what Tongue?

In English.

B. O.



A. Ago tibi gratias, præceptor; permittisne igitur ut laudamus?

B. Sanè, abi, renuncia tuis condiscipulis.

A. Faciam.

B. Quid dices illis?

A. Id quod docuisti me aliquando.

B. Sed volo audire prius ex te.

A. Gaudete pueri, en affero vobis jucundum nuncium, ego impetravi vobis potestatem ludendi.

B. Euge, meministi probè, ito jam.

I give you Thanks, Master; do you permit then that we may play?

Truly, go your way, tell your School-fellows.

I will do it.

What will you say to them?

That which you taught me once.

But I will hear it first of you.

Rejoice Boys, lo I bring you pleasant News, I have got you Leave to play.

Well done, you have remembered well, go now.

## COLL. LXXX.

A. Nihilne est quod redamus hodie præceptori?

B. Nihil nisi de Rudimentis Grammaticæ.

A. Quidnam.

B. Inspice tuum libellum, invenies notas in quinque lectiones, quas præceptor præscripsit nobis.

A. Quando fuit istud?

B. Die Veneris borâ quartâ.

Is there nothing which we may say To-day to the Master?

Nothing unless out of the Rudiments of Grammar.

What?

Look into your Book, you will find Notes upon five Lessons, which the Master has set us.

What was that?

On Friday at the fourth Hour.

A. At

A. At ego non interfui  
*tunc.*

B. Ergo meruisti plagas.

A. Siccine judicas, *severe*  
judex? *mera* occupatus domi;  
nec aberam injussu præcep-  
toris.

B. Esto, sed tamen de-  
buiſti poſtridiè quærere quid  
eſſet actum pridè.

A. Confiteor meam cul-  
pam; sed cedo tuum librum,  
quæſo ut videam quid nobis  
reddendum ſit.

B. Accipe, et eadè o-  
perâ ſignato quæ præſcripta  
ſunt nobis à præceptore.

A. Faciam diligenter;  
neque poſthac accuſabis me  
negligentiæ, ut ſpero.

But I was not preſent  
*then.*

Then you have deſerved  
Stripes.

Do you judge ſo, you ſe-  
vere Judge? I was buſy at  
home; nor was I abſent  
without the Leave of the  
Maſter.

Be it ſo, but yet you  
ought the Day after to en-  
quire what was done the  
Day before.

I confeſs my Fault; but  
give your Book, I pray,  
that I may ſee what we  
have to ſay.

Take it, and with the  
ſame Labour mark what  
has been ſet us by the  
Maſter.

I will do it diligently;  
nor hereafter ſhall you ac-  
cuſe me of Negligence, as  
I hope.

### COLL. LXXXI.

A. A quo emiſti iſtam  
chartam?

B. A Fatino.

A. Eſtne bona?

B. Melior quàm iſta tua,  
ut opinor.

A. Non miror.

B. Cur dicis iſtud?

Of whom did you buy  
that Paper?

Of Fatinus.

Is it good?

Better than that of yours,  
as I think.

I do not wonder.

Why do you ſay that?

A. Quia

A. Quia fortasse est carior.

Because perhaps it is dearer.

B. Nescio.

I know not.

A. Quanti emisisti scapum?

For how much bought you the Quire?

B. Solido et semisse.  
Quanti tu emisisti?

For a Shilling and a Half. For how much did you buy?

A. Solido et pluris.

For a Shilling and more.

B. Quanti igitur?

For how much then?

A. Quinque quadrantibus.

For five Farthings.

B. Profectò non emisisti malè.

Truly you have not bought it badly.

A. Quinetiam mercator dedit mihi auctarium.

Moreover the Tradesman gave me Vantage.

B. Quodnam, quæso?

What, I pray?

A. Schedam bibulæ chartæ.

A Sheet of blotting Paper.

B. O me imprudentem, qui oblitus sum petere!

O what a Fool was I, who forgot to ask!

A. Ego ne petivi quidem, sed ille dedit mihi ultro; et hoc, inquit, addo tibi, ut revisas me.

I did not so much as ask, but he gave it me of his own Accord; and this, quoth he, I give you besides, that you may visit me again.

B. Sic solent allicere emptores.

So they use to entice Buyers.

A. Nec mirum, quisque quærit suum commodum.

And no wonder, every one seeks his own Profit.

B. Sed quid agimus, immemores hodierni penſi?

But what are we doing, unmindful of this Day's Task?

A. Est *exiguum*, satis  
*temporis* restat nobis.

It is a *little one*, enough  
of *Time* remains to us.

## COLL. LXXXII.

A. Venitne tuus frater  
*Londino*?

Is your Brother come  
from *London*?

B. Venit *heri* ante me-  
ridiem.

He came *Yesterday* be-  
fore Noon.

A. Nihilne *literarum*  
attulit tibi?

Did he bring no Letters  
for you?

B. Nihil.

None.

A. Quid *narrat* de pa-  
tre?

What *doth he say* of your  
Father?

B. Ait *illum*, Dei be-  
neficio, *convalescere* pau-  
latim.

He says, *that he*, by  
God's Blessing, *doth recover*  
by little and little.

A. Gaudeo *sanè*, ac *pre-*  
*cor* Deum ut recuperet *pris-*  
*tinam* valetudinem *brevi*;  
sed *nihil misit* ad te?

I am glad of it *truly*,  
and I pray God *that he*  
may recover *his former*  
Health *shortly*; but *did he*  
*send nothing* to you?

B. Imo, *pecuniam*.

Yes, *Money*.

A. Euge, est nullus *ju-*  
*cundior* nuncius.

Well done, *there is* no  
*pleasanter* News.

B. Ita aiunt.

So *they say*.

A. Tu verò *respondes* sic,  
*quasi* audias *fabulam*.

But you *answer so*, as if  
you heard a *Fable*.

B. Quin audio *pejus*.

But I hear worse.

A. Quidnam?

What?

B. Merum mendacium.

An arrant Lie.

A. Egone mentitus sum?

Have I lied?

B. Non

B. Non dico *te* esse mentitum, *sed* dixisti *false*.

A. Ego non intelligo quid dicas.

B. Dabo operam ut intelligas.

A. Obsecro te.

B. Si nullus nuncius est jucundior quàm de pecuniâ allatâ nobis, quid ergo est evangelium Christi? quis nuncius est jucundior quàm gratia Dei, quam Christus attulit nobis per evangelium?

A. Fateor nihil esse jucundius evangelio, iis duntaxat qui credunt ei, et amplectuntur ex animo.

B. Equidem sic intelligo.

A. At ego loquebar de humanis et terrenis rebus, tu verò statim ascendisti ad cælum.

B. Ita boni concionatores solent.

A. Non putabam te esse theologum.

B. Dixi nihil nisi quod est tritum et notum omnibus.

I do not say *that* you have lied, *but* you said *false*.

I do not understand what you would say.

I will do my endeavour *that* you may understand.

I beseech you.

If no News be *pleasanter* than about Money brought to us, *what* then is the Gospel of Christ? *what* News is *pleasanter* than the Grace of God, *which* Christ hath brought us by the Gospel?

I confess *that* nothing is *pleasanter* than the Gospel, to those *only* who believe it, and embrace it from their Heart.

Truly, *so* I mean.

But I spoke of human and earthly Things, but you forthwith mounted up to Heaven.

So good Preachers use to do.

I did not think you to be a Divine.

I have said nothing but *what* is common and known to all,

A. Uti-



A. Utinam illud esset  
adeò vulgare, ut omnes  
crederent in Christum.

B. Omnes nunquam cre-  
dent.

A. Quid prohibet ?

B. Quia multi sunt vo-  
cati, pauci verò electi, si-  
cut Christus ipse testatur.

A. Vis inire magnam  
gratiam apud me ?

B. Fecerim nihil liben-  
tius si quidem res ipsa sit  
penes me ; sed quid est in  
quo possum commodare tibi ?

A. Da mutuò mihi de-  
cem asses.

B. Non habeo tantum  
nunc, sed majorem partem.

A. Quantum, quæso ?

B. Nescio, nisi inspexe-  
ro crumenam ; ecce tibi  
octo asses cum semisse.

A. Accipio solas septem,  
non enim volo evacuare te  
prorsus.

B. Refert parum, acci-  
pe totum si vis.

A. Ago tibi gratias, cre-  
do hoc pecuniæ fore satis  
meo negotio, cum aliquan-  
tulâ quam ipse habeo.

I wish that were so com-  
mon, that all would be-  
lieve in Christ.

All will never believe.

What hinders ?

Because many are called,  
but few chosen, as Christ  
himself witnesseth.

Will you enter into great  
Favour with me ?

I will do nothing more  
willingly if indeed the  
Thing itself be in my Pow-  
er ; but what is it in which  
I can advantage you ?

Lend me ten Pence.

I have not so much now,  
but the greater Part.

How much, I pray ?

I know not, unless I look  
into my Purse ; look here's  
for you eight Pence with a  
Halfpenny.

I take only seven, for I  
will not empty you altoge-  
ther.

It matters little, take  
the Whole if you will.

I give you Thanks, I  
believe this Money will be  
enough for my Business,  
with the little which I my-  
self have.

B. Ut

B. Ut libet.

A. Amo te de istâ tam  
expromptâ benignitate.

B. Si possum quid aliud,  
ne parcas.

A. Reddam totum, Deo  
volente, quàm primùm pa-  
ter miserit ad me.

B. Ne sis magnopere so-  
licitus, nondum est opus mihi.

As you please.

I love you for that so  
ready Kindness.

If I can do any Thing  
else, do not spare me.

I will restore the Whole,  
God willing, as soon as my  
Father shall send to me.

Be not greatly concerned,  
I have no Need yet.

## COLL. LXXXIII.

A. Oro te, da mihi ex  
tuo pane?

B. Non habeo nimis mi-  
hi, tamen volo impertire  
tibi.

A. Dabo tibi gratiam.

B. Non est quod agas  
ob tantulam rem; sed dic,  
quæso, cur non attulisti?

A. Quia erat nemo nos-  
træ domi qui daret mihi.

B. Sed cur non accipis?

A. Non audeo, nisi ma-  
ter det.

B. Facis bene, sed audi  
bonum consilium.

I pray thee, give me  
some of thy Bread.

I have not too much for  
myself, yet I will impart  
to thee.

I give thee Thanks.

You need not give for  
so small a Matter; but  
tell me, pray, why did not  
you bring?

Because there was no  
Body at our House who  
could give me.

But why do not you take  
it?

I dare not, unless my  
Mother give me.

You do well, but bear  
good Counsel.

A. Ausculto *ut* audiam ;  
*dic* quæso.

B. Cùm *reliquiæ* mensæ  
*tolluntur* post *prandium*, pe-  
tito *merendam*, et *recondito*  
*cam* in *peram* ; *ita* fiet *ut*  
nunquam *venias inanis*.

A. Autem *quid* suades  
*mibi* de *jentaculo* ?

B. Ut *petas* in *exitu cæ-*  
*næ*, et *facias idem quod*  
*dixi tibi* de *merendâ*.

A. Nunquam vidi *me-*  
*lius consilium dari*.

B. Fac *igitur ut memine-*  
*ris*, et *utere cum voles*.

A. Utar *equidem*, quo-  
*ties erit opus*.

I listen *that* I may hear ;  
*tell me* I pray.

When *the Remains* of the  
Table *are taken away* after  
Dinner, ask for your *After-*  
*noon's Repast*, and *put it*  
*up* in your Pocket ; *thus* it  
will be *that* you may never  
come *empty*.

But *what* do you per-  
suade *me* about Breakfast ?

That you may *ask for it*  
in the End of Supper, and  
do the same *which* I told  
you about the Afternoon's  
Repast.

I never saw *better Coun-*  
*sel given*.

See *then* that you *remem-*  
*ber it*, and *use it* when you  
will.

I will use it *indeed*, as of-  
ten as *there shall be* Need.

## COLL. LXXXIV.

A. Unde *venis* ?

B. Domo.

A. Quid *affers* illinc ?

B. Merendam.

A. Quis *permisit* tibi  
*exire* ?

B. Præceptor *ipse*.

Whence *come* you ?

From Home.

What *do you bring* from  
thence ?

My Afternoon's Repast.

Who *permitted* you to  
*go out* ?

The Master *himself*.

A. Quo-

A. Quomodo probabis istud ?

B. Adeamus illum, ut consulamus.

A. At vide quid agas.

B. Timeo nihil in hac re.

A. Esne adeò securus ?

B. Qui dicet verum, debet timere nihil.

A. Ista sententia est vera quidem, sed quotusquisque non mentitur ?

B. Sum certus me nihil mentiri nunc.

A. Persuades mihi prope-modum : abi, credo tibi, quia nunquam deprehendi te in mendacio.

B. Gratia sit Deo, quem precor ut custodiat me integrum et purum.

A. Utinam omnes precarentur ex animo.

B. Nunc recipe te, ut edas tuam merendam.

How will you prove that ?

Let us go to him, that we may consult him.

But see what you do.

I fear nothing in this Matter.

Are you so secure ?

He that says Truth, ought to fear nothing.

That Sentence is true indeed, but what one of many does not lie ?

I am sure I do not lie now.

You persuade me almost : go, I believe you, because I never caught you in a Lie.

Thanks be to God, whom I pray that he would keep me upright and pure.

I wish all would pray from the Heart.

Now betake you, that you may eat your Afternoon's Repast.

## COLL. LXXXV.

A. Qui sunt victores hâc hebdomade ?

B. Ubi eras cùm rationes redderentur ?

Who are Conquerors this Week ?

Where were you when the Accounts were given in ?

A. Accersitus fueram à  
*patre; sed qui sunt victo-*  
*res? dic, quæso.*

B. Ego et Puteanus.

A. Jamne habuistis præ-  
*mium?*

B. Habuimus.

A. Quodnam?

B. Duodenas juglandes.

A. Heu! quale præmi-  
*um!*

B. Eho, inepte! æstimas  
*ergo præmium ex pretio*  
*rei?*

A. Video nihil aliud hîc  
*æstimandum.*

B. Es sordidus, qui in-  
*bias sic lucro; non memi-*  
*nisti verbum præceptoris?*

A. Quod verbum?

B. Præmium datur non  
*lucris causâ, sed honoris.*

A. Nunc reminiscor; ero  
*posthac diligentior.*

B. Sic sapies tandem.

I had been sent for by  
*my Father; but who are*  
*Conquerors? tell me, I*  
*pray.*

I and Puteanus.

Have you already had  
*your Reward?*

We have had it.

What?

Twelve Walnuts.

Whoo! what a Re-  
*ward!*

Ho, you Fool! do you  
*esteem then the Reward by*  
*the Value of the Thing?*

I see nothing else here to  
*be esteemed.*

You are a base Fellow,  
*who gape so after Gain;*  
*do not you remember the*  
*Saying of the Master?*

What Saying?

The Reward is given  
*not for Lucre's Sake, but*  
*Honour's.*

Now I remember; I will  
*be hereafter more diligent.*

So you will be wise at  
*last.*



## COLL. LXXXVI.

A. Impetrâstis *facultatem* ludendi.

B. Impetravimus.

A. Ad quod usque tempus?

B. Usque ad cœnam

A. Qui *dederunt* versus?

B. Primi et secundi.

A. Quid fecerunt cæteræ classes?

B. Quisque *primus decurio trium* proximarum *classum* pronunciavit *unam* sententiam, *à sacris literis*.

A. Nonne precati estis, ut solemus?

B. Precati sumus, *ac quidem ludimagistro* præsentem; *tu verò ubi eras?*

A. Iveram domum, accersitus à matre.

B. Nunc igitur, quid cogitas facere?

A. Ludere *sesquihoram*, deinde *recipere me* ad studium.

B. Vin' tu ut sim *collusor*?

A. Quidni velim?

Have you obtained *Leave* to play?

We have obtained.

Until what time?

Until Supper.

Who gave Verses?

The first and second.

What did the other Forms?

Every first Captain of the three next Forms said one Sentence out of the Holy Scriptures.

Did you not pray, as we use to do?

We prayed, and indeed the Master being present; but where were you?

I had gone home, being sent for by my Mother.

Now then, what do you think to do?

To play an Hour and a Half, then to betake myself to Study.

Will you that I be your Play-fellow?

Why should I not?

B. Quo

B. Quo lusu exercibimus nos ?

A. Nullus est jucundior mihi palmariâ pilâ.

B. Nec mihi quidem.

A. Videamus, igitur, an ceteri fortiti sint partes, nam si luderemus soli, esset minus voluptatis.

B. Visamus.

In what Game shall we exercise ourselves ?

None is pleasanter to me than Hand-ball.

Nor to me indeed.

Let us see, then, whether or no the rest have chosen their Parts, for if we should play alone, there would be less of Pleasure.

Let us go see.

# COLL. LXXXVII.

A. Quæ arbores sunt in vestro horto ?

B. Habemus hortum suburbanum, in quo sunt olera quibus vescimur quotidie ; præterea sunt in fundo nostro bini horti confiti variis arboribus.

A. Quæ olera sunt in vestro horto ?

B. Mater posset respondere tibi melius de hoc, nam versatur sæpe illic, aut causâ ferendi, aut sariendi, aut colligendi aliquid.

A. Sed tamen dic mihi nomina aliquot olerum.

What Trees are in your Garden ?

We have a Garden in the Suburbs, in which are Herbs which we eat every Day ; besides there are in our Farm two Gardens planted with various Trees.

What Herbs are in the Garden ?

My Mother could answer you better about this, for she is often there, either on the Account of sowing or weeding, or gathering something.

But yet tell me the Names of some Herbs.

A. Pro-

B. Prodesset parum recensere nomina tibi, nisi videres res ipsas; quin eamus in hortum.

A. Potes ire quando libet?

B. Possum quidem, matre permittente.

A. Amabò, fac permittat, sed eâ lege, ut assumas me comitem tibi.

B. Id fiet facillimè, tantùm expecta me hîc, redibo mox.

A. Quid si ea non sit domi?

B. Tamen renunciabo tibi.

A. Deus vertat bene.

It would signify *little* to reckon up *the Names* to you, unless you should see *the Things* themselves; but let us go into *the Garden*.

Can you go when you will?

I can indeed, my Mother permitting.

I pray thee, see that she may give Leave, but on that Condition, that you take me as a Companion with you.

That will be done very easily, only stay for me here, I will return by and by.

What if she should not be at Home?

Yet I will tell you.

May God turn it well.

## COLL. LXXXVIII.

A. Accepi pecuniam hodiè à fratre, si forte tibi est opus.

B. Nihil opus est mihi nunc; sed tamen habeo tibi gratiam maximam, quòd pro tuâ liberalitate offers mihi beneficium ultro; nam quotusquisque facit id?

I have received Money To-day of my Brother, if perchance you have Need.

I have no Need now; but yet I give you very great Thanks, that out of your Liberality you offer me a Kindness of your own Accord; for what one of many does that?

A. Credo

A. Credo paucissimos ;  
tamen tu provocasti me  
sæpe beneficiis.

B. Illa fuerunt aded par-  
va, ut non sint digna com-  
memoratione.

A. Non est parvum be-  
neficium quod profectum est  
ab optimâ voluntate.

B. Utinam tam expende-  
remus beneficia Dei erga  
nos, quàm solemus homi-  
num.

A. Faxit ille ut exercea-  
mus nos in eâ cogitatione  
sapius et diligentius.

B. Illud profectò est neces-  
sarium, si volumus experiri  
ejus benignitatem sapius.

I believe very few ; yet  
you have excited me often  
by your Kindnesses.

Those were so small,  
that they are not worth the  
speaking of.

It is not a small Kind-  
ness which has proceeded  
from a very good Will.

I wish we could so con-  
sider the Kindnesses of God  
towards us, as we use to do  
those of Men.

May he grant that we  
may exercise ourselves in  
that Thought oftener and  
more diligently.

That truly is necessary,  
if we will experience his  
Kindness oftener.

### COLL. LXXXIX.

A. Salve, præceptor.

B. Salvete et vos. An  
omnes surrexerunt ?

A. Omnes præter par-  
vulos.

B. Nunquis ægrotat ?

A. Nemo, gratia Deo.

B. Quid agunt ?

A. Alii induunt se, alii  
student gnaviter.

God save you, Master.

God save you too. Have  
you all risen ?

All besides the little ones.

Is any sick ?

Nobody, Thanks to God.

What are they doing ?

Some dress themselves,  
others are studying hard.

B. Ad-

B. Adestne *hypodidasca-*  
*lus* vobis ?

A. Jamdudum.

B. Ite igitur precatum, ac  
commendate vos diligenter  
Deo per Jesum Christum no-  
strum deprecatores; deinde  
pergite in vestris studiis us-  
que ad horam jentaculi.

A. Ita solemus, præcep-  
tor.

B. Credo quidem; sed  
quia estis ferè somnulosi  
ac negligentes, idcirco ad-  
moneo vos sæpius.

A. Habemus gratiam,  
præceptor humanissime; nun-  
quid vis præterea ?

B. Dic famulo ut adferat  
togam.

Is the *Usher* present with  
you ?

Long since.

Go then to pray, and  
commend yourselves dili-  
gently to God by Jesus  
Christ our Intercessor; and  
then go on in your Studies  
till the Hour of Breakfast.

So we use to do, Master.

I believe it truly; but  
because you are commonly  
drowsy and negligent, there-  
fore I admonish you the of-  
tener.

We thank you, most kind  
Master; would you have  
any Thing besides ?

Tell the Servant that he  
bring my Gown.

## COLL. XC.

A. Demiror unde venias  
nunc ?

B. Redeo domo, præcep-  
tor.

A. Cur ivisti domum ?

B. Petitum merendam.

A. Quamobrem non at-  
tulisti.

B. Mater erat occupata.

A. Quid tum, debuisti  
exire injussu meo ?

I wonder whence you  
come now ?

I return from Home,  
Master.

Why did you go Home ?

To fetch my Afternoon's  
Repast.

Why did you not bring  
it ?

My Mother was busy.

What then, ought you to  
go out without my Leave ?

B. Non



B. Non debui, *fateor*.

A. Quid *meruisti* igitur?

B. Accipere *plagas*; sed *ignosce* mihi, *quæso*, præceptor.

A. Cur non petivisti *postestatem* exeundi?

B. Quia non audebam *interpellare* te.

A. Quid agebam?

B. Tenebas *libellum*, & *legebas* aliquid.

A. Potest *feri*, sed *tamen* vos *interpellatis* me sæpe ob *leviorem* rem; nunc igitur para te ad *vapulandum*.

B. Parce mihi, obsecro, præceptor.

A. Sine ut cogitem *aliquantisper* priùs; age parco tui quia *confiteris* ingenuè, tum quòd *videris* mihi *studiosus* satis.

B. Ago tibi *maximas gratias*, humanissime præceptor.

I ought not, *I confess*.

What have you deserved then?

To receive *Stripes*; but pardon me, I pray, Master.

Why did you not ask Leave to go out?

Because I durst not interrupt you.

What was I doing?

You held a *Book*, and read something.

It may be, but yet you interrupt me often for a lighter Matter; now therefore prepare thyself to be whipped.

Spare me, I pray, Master.

Let me think a little first; well I do spare thee, both because thou *confessest* ingenuously, and also because thou *seemest* to me *studious* enough.

I give you very great Thanks, most humane Master.

# COLL. XCI.

A. Præceptor, *licetne* dicere pauca?

B. Loquere.

Master, may I speak a few Words?

Speak.

A. Nos

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foràs ambulatum.

B. Quid vultis exire?

A. In proxima suburbana.

B. Quid autem agetis inter ambulandum?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; hæc serenitas temporis, et tam pulchra facies terræ, præbebunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, dumtaxat veris cultoribus ejus.

A. Nunquam profectò. Sed ut revertamur ad propositum; permittes nobis, præceptor, prodire extra urbem?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permetterem, præsertim cum pravi adolescentes fefellerint me sæpe in hoc genere; vos prodite igitur, et revertimini maturè ad cænam.

We two proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go?

Into the next Suburbs.

But what will you do as you are walking?

We will hold some Discourse, but of good and honest Things; this Serenity of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

Unless your perpetual Fidelity were well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way; go you out then, and return by Time to Supper.

## COLL. XCII.

A. Præceptor, *licetne ire domum* cras ?

B. Quid ed ?

A. Petitum *panem*.

B. Non restat tibi ?

A. Restat *quidem*, sed *admodum parvum*.

B. Estne *frater* iturus *tecum* ?

A. Pater *jussit*.

B. Quando *convenisti* illum ?

A. Die Jovis, *quum* venit *in hanc urbem*.

B. Ubi *vidisti* illum ?

A. Apud forum.

B. Non mentiris ?

A. Non mentior.

B. Unde *probabis* ?

A. Sunt *aliquot* ex *con-*  
*discipulis qui* aderant.

B. Qui ?

A. Adsunt *Blasius* et *Au-*  
*dax*.

B. Estne *verum*, pueri ?

A. Omnino *verum*.

B. Quî scitis ?

A. Vidimus *ejus* patrem,  
*et* audivimus *ipsa* verba.

Master, may I go home  
To-morrow ?

Why thither ?

To fetch *Bread*.

Is there none left you ?

There is left *indeed*, but  
*very little*.

Is your Brother to go  
*with* you ?

My Father ordered him.

When did you meet him ?

On Thursday, *when* he  
came *into this* City.

Where did you see him ?

At the Market.

Do not you lie ?

I do not lie.

How *will* you prove it ?

There are *some* of my  
School-fellows *who* were  
present.

Who ?

Here are *Blasius* and *Au-*  
*dax*.

Is it *true*, Boys ?

Altogether *true*.

How know you ?

We saw *his* Father, *and*  
heard *the very* Words.

B. Si

B. Si est ita, *permitto ut eas domum cum fratre.*

A. Vale, *præceptor.*

B. Dominus Deus servet vos.

A. Precamur idem tibi ex animo.

B. Sed heus ! quando aderitis huc ?

A. Cras *vesperi*, Deo juvante.

B. Cura ut memineris *promissi.*

A. Curabo.

B. Scilicet, ut soles.

A. Imò *melius* spero. Nunquid vis ?

B. Ut dicas salutem *parentibus* meis verbis.

A. Faciam *libenter* ; vale iterum, *præceptor.*

B. Vos valete quoque ; at *ambulate* *lento gradu* propter *æstum* solis.

A. Ita *solemus* facere.

If it be so, I permit that you go home with your Brother.

Farewell, Master.

May the Lord God preserve you.

We wish the same Thing to you from our Hearts.

But ho ! when will you come hither ?

To-morrow in the Evening, God helping.

Take care that you be mindful of your Promise.

I will take care.

To wit, as thou usest.

Nay better I hope. Would you have any Thing ?

That you bid hail to your Parents in my Words.

I will do it willingly ; farewell again, Master.

Farewell you too ; but walk with a slow Pace because of the Heat of the Sun.

So we use to do.

## COLL. XCIII.

A. Licetne mihi *adire* tutorem, *præceptor* ?

B. Quæ causa movet te ?

May I go to my Tutor, Master ?

What Cause moves you ?

A. Ille *jussit* ut *convenirem* se *hodie* si *liceret*.

He *ordered me* that I *should meet* him *To-day* if it would be permitted.

B. Quando *jussit* ?

When *did he order* you ?

A. Nudiustertius.

The other Day.

B. Ubi *vidisti* illum ?

Where *did you see* him ?

A. In *area*, *quæ* est *è* *regione* templi.

In the Yard, *which is over against* the Church.

B. At *vide* ne *mentiaris*.

But *see* you do not lie.

A. *Mendacium* *absit* à *me*; si *vis*, *dabo aliquot* ex *condiscipulis testes*, qui *aderant* *mecum*.

Far be a Lie *from me*; if you will, I will give *some* of my School-fellows *Witnesses*, who *were present* with me.

B. Qui *sunt* illi ?

Who are they ?

A. Daniel et Corderius; *visne* ut *accerfam* ?

Daniel and Corderius; *will you* that I *send for* them ?

B. Mane, *ego conveniam* illos; *sed* dic *mihi*, *quid* eget *tutor* tuâ *operâ* ?

Stay, I *will meet* with them; *but* tell me, *what* wants your Tutor your Assistance for ?

A. Ad *scribendum* *aliquid*.

To write out *something*.

B. Quâ *horâ* *igitur* *vis* *adire* illum ?

At what Hour *then* will you go to him ?

A. Nunc, *si* *placet* *tibi*.

Now, *if* it please you.

B. Quando *redibis* huc ?

When *will* you return hither ?

A. Cùm *primùm* *dimiseret* me.

As soon as he *shall dismiss* me.

B. Nunc *abi*, atque *dixit* ille *plurimam* *salutem* ex *me*.

Now go your Way, and bid him *very much* Health from me.

A. *Faciam libenter*.

I will do it *willingly*.



## COLL. XCIV.

A. Licetne pròdire, præceptor?

B. Quò?

A. Primùm ad sartorem, deinde ad tonsorem.

B. Cur ad sartorem?

A. Ut curem tibilia rescucienda.

B. Suntne lacerata?

A. Adedò lacerata ut non possim induere.

B. Cur ad tonsorem?

A. Ut ostendam illi ulcus quod subortum est his diebus in femore.

B. Detege ut videam.

A. Vide, quando ita placeat tibi.

B. Est furunculus.

A. Ita conjiciebam.

B. Cùm aperueris tonfori, roga illum ut adhibeat emplastrum aptum ulceri.

A. Faciam ut suades.

B. Sed nunquis est qui velit prodire tecum?

A. Imò, Joannes Flavianus.

B. Quod negotium habet?

A. Vult adire tonsorem quoque.

May I go out, Master?

Whither?

First to the Botcher, and then to the Barber.

Why to the Botcher?

That I may get my Stockings mended.

Are they torn?

So torn that I cannot put them on.

Why to the Barber?

That I may shew him a Sore which is risen within these few Days on my Thigh.

Uncover it that I may see it.

See, since so it pleases you.

It is a Felon.

So I conjectured.

When you shall have opened it to the Barber, ask him to lay a Plaster proper for a Sore.

I will do as you advise.

But is there any Body that would go out with you?

Yes, John Flavian.

What Business has he?

He will go to the Barber too.

B. Ite *unà* igitur, et redite *similiter*.

A. Nunquid vis *præterea*?

B. Ut *maturetis* reditum, ne *multumini* vestrâ merendâ.

Go together then, and return in like Manner.

Would you any Thing besides?

That you hasten your Return, lest you forfeit your Afternoon's Repast.

COLL. XCV.

A. Convenisti *Petrum* hodiè, igitur.

B. Hodiè.

A. Ubi?

B. In templâ.

A. Quotâ horâ?

B. Octavâ *matutinâ*.

A. Nunquid rogâsti cum quando sit rediturus ad *scholam*?

B. Rogavi.

A. Quid dixit?

B. Dixit *se* nescire.

A. Debuiſti *exhortari* ad reditum.

B. Feci, et multis *verbis* quidem.

A. Feciſti *bene*, sed quid ille respondit?

B. Se *detineri* adhuc à *patre* ad colligendos *fructus*.

A. Quid si scribas ad *patrem* ipsum de statu *noſtræ* *scholæ*? nam fortasse *movebitur* ut remittat *filium* citius.

You met *Peter* To-day, then?

To-day.

Where?

In the Church.

At what Hour?

At Eight in the Morning.

Did you ask him when he is to return to School?

I did ask him.

What said he?

He said *that* he knew not.

You should have *exhorted* him to a Return.

I did, and in many Words truly.

You did well, but what did he answer?

That he was detained still by his Father to gather Fruits.

What if you should write to the Father himself about the State of our School? for perhaps he will be moved to send back his Son sooner.

B. Si

B. Si *videtur* ita tibi, faciam, *idque* diligenter.

A. Fac igitur primo tempore; sed audi, scribe plenissime; deinde ostende tuas literas mihi, priusquam das perferendas.

B. Faciam sedulo, præceptor.

If it seem so to you, I will do it, and that diligently.

Do then the first Opportunity; but hear, write very fully; then shew your Letters to me, before you give them to be carried.

I will do it diligently, Master.

## COLL. XCVI.

A. Quâ pecuniâ emisti illum librum?

B. Quâ censes, nisi meâ?

A. Miror unde habueris.

B. Quid miraris? an deo reddere rationem tibi?

A. Egone exigo?

B. Videris exigere.

A. Non exigo, inquam, sed solemus confabulari sic inter nos familiariter et liberè.

B. Ea res, fateor, confert plurimum ad facultatem loquendi Latinè; sed est nemo tam lenis, quin subirascatur interdum.

A. Est ut dicis, sed ira puerorum est brevis.

With what Money did you buy that Book?

With what think you, but my own?

I wonder whence you had it.

Why do you wonder? ought I to give an Account to you?

Do I exact it?

You seem to exact it.

I do not exact it, I say, but we are wont to talk so amongst ourselves familiarly and freely.

That Thing, I confess, conduces very much to the Faculty of speaking Latin; but there is no Body so mild, but he is a little angry sometimes.

It is as you say, but the Anger of Boys is short.

B. Quod

B. Quod autem rogabas de pecuniâ, accepi eam à patre.

A. Quando venit?

B. Octo dies abhinc.

A. Miror quòd non viderim eum.

B. Non est quòd mireris.

A. Quid ita?

B. Quia moratus est vix sesquiboram; nam quum descendisset de equo, atque allocutus esset me paucis; ascendamus, inquit, in tuum cubiculum, ut loquar liberius tecum.

A. Sed antequam narres cætera, velim scire quid sibi vellet ejus tam inopinatus adventus.

B. Audiêrat quodam falso rumore, ut fit, me ægrotum esse.

A. Quid ille, cum invenit te valentem, præter spem?

B. Gavisus est mirificè.

A. Quis dubitat?

B. Præterea, egit maximas gratias Omnipotenti Deo.

A. Audio hæc libenter; perge quæso.

But as to what you asked of Money, I received it of my Father.

When came he?

Eight Days ago.

I wonder that I did not see him.

You need not wonder.

Why so?

Because he stayed scarce an Hour and a Half; for when he had alighted from his Horse, and had spoken to me in a few Words; let us ascend, says he, into thy Chamber, that I may talk more freely with thee.

But before you tell the rest, I would know what meant his so unexpected Coming.

He had heard by some false Report, as it happens, that I was sick.

What said he, when he found you well, contrary to his Expectations?

He rejoiced wonderfully.

Who doubts?

Besides, he gave very great Thanks to Almighty God.

I hear these Things willingly; go on, I pray.

B. Tum

B. Tum percontatur me de valetudine ; precamur unâ, non sine gratiarum actione ; tandem quærit ecquid mihi opus sit.

Opus est, pater, inquam. Quâ re eges ? inquit.

Libro decem assium, inquam ; tum ille promit ex marsupio solidum, dat mihi in manum, et vale dicto, statim conscendit equum, atque abit.

A. Cur debet tibi pius quàm petiveras ?

B. Quæris istud ineptè, scilicet, erat ita lætus, quia offenderat me sanum præter spem ; quod si petiissem vel aureum coronatum, dedisset mihi tam facile.

A. O quantum debes illi summo patri, qui dedit tibi adde bonum patrem !

B. Ne potest quidem cogitari quantum debeum ; nam etiam si dedisset malum, deberem tamen non parum.

A. Sed quid cessamus ire aditum prælectionem ? jam instat tertia hora.

Then he questions me concerning my Health ; we pray together, not without Thansgiving ; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want ? says he.

A Book of ten Pence, say I ; then he draws out of his Purse a Shilling, he gives it me into my Hand, and having bid farewell, immediately mounts his Horse, and goes away.

Why did he give you more than you had asked ?

You ask that foolishly, to wit, he was so glad, because he had found me well, contrary to his Expectation ; but if I had asked even a golden Crown, he would have given it to me as easily.

O how much do you owe to that greatest Father, who hath given you so good a Father !

It cannot indeed be imagined how much I owe him ; for although he had given a bad one, I should have owed him, notwithstanding, not a little.

But why do we neglect to go hear the Lesson ? now it is almost the third Hour.



B. Omnia *sunt* parata  
*mibi*.

All Things are ready  
*for me*.

A. Et *mibi* quoquè.

And *for me* too.

B. Eamus *ergo* in audi-  
torium.

Let us go *then* into the  
School.

## COLL. XCVII.

A. Audi *fratrem tuum*  
revenisse, *jame* ex Germania.

I hear *that* your Brother  
is returned *already* from  
Germany.

B. Sic *est*.

So *it is*.

A. Rediitne *solus*?

Did he return *alone*?

B. Non *omnino*.

Not *at all*.

A. Quis *igitur* venit *cum*  
*illo*?

Who *then* came *with him*?

B. Quidem *civis* hujus  
*oppidi*, qui *habitaverat* illic  
*ferè* biennium.

A certain *Citizen* of this  
*Town*, who *had dwelt* there  
*almost* two Years.

A. Cur *ivit* frater?

Why *went* your Brother?

B. Missus fuit *à patre*, ut  
*disceret* loqui *Germanicè*.

He was sent *by my Fa-*  
*ther*, that *he might* learn to  
speak *German*.

A. Quamobrem *igitur*  
non fuit *illic* diutius?

Why *then* was not *he*  
*there* longer?

B. Non poterat *ferre* de-  
siderium *matris*.

He could not *bear* the  
Want *of his Mother*.

A. O *tenellum* adolescen-  
tem! *quotum* annum *agit*?

O *tender Youth*! *what*  
*Year is he going on*?

B. Decimum septimum,  
*si mater* *meminit* rectè, *ex*  
*quâ* *audivi* id sæpius.

The *Seventeenth*, *if my*  
*Mother* has *remembered*  
*right*, *of whom* I have  
heard *that* often.

A. Age, *quo vultu* ad-  
ventus *ejus* *acceptus* *est* *à*  
*patre*?

Well, *with what* Coun-  
tenance *was his* *Coming*  
*received* by your *Father*?

B. Ro-

B. Rogas ? *pater non sustinuit aspicere ; quin etiam, nec dignatus est salutare nec alloqui, sed iussit eum abire & conspectu suo.*

A. Quid præterea ?

B. Nisi mater intercessisset cum lachrymis, iusserrat apparitorem accersi, qui conjiceret miserum in carcerem.

A. Atqui non poterat injussu magistratus.

B. Nescio, tamen conabatur.

A. Quid factum est postea ? cubuitne vestræ domi ?

B. Minimè verò.

A. Ubi igitur ?

B. Nôsti meæ sororis virum ?

A. Tanquam te.

B. Missus est eò à matre, dum patris ira deservesceret.

A. Quid accidit tandem ?

B. Mater egit cum nostris propinquis et amicis, ut mitigarent iratum patrem.

A. Sic igitur tuus frater rediit in gratiam cum patre.

Do you ask ? *my Father could not bear to see him ; moreover, he neither vouchsafed to salute nor speak to him, but bade him be gone out of his Sight.*

What besides ?

Unless *my Mother* had interceded with Tears *he* had ordered a Serjeant to be sent for, to throw the Wretch into Gaol.

But *he* could not without the Leave of the Magistrate.

I know not, yet *he* endeavoured it.

What was done afterwards ? *did he* lie at your House ?

No indeed.

Where then ?

Do you know *my Sister's Husband* ?

As well as you.

*He* was sent thither by *my Mother*, till *my Father's Anger* should cool.

What happened at length ?

*My Mother* treated with our Relations and Friends, that they should pacify *my angry Father*.

So then your Brother returned into Favour with your Father.

B. Id

B. Id *fuit* non magni negotii; nam jam patrem cœperat pœnitere quod excanduisset sic, quoddamque accepisset filium tam graviter.

A. Nempe, dies leniebat ejus iram.

B. Tamen recepit eum eâ lege, ut promitteret se rediturum in Germaniam statim à vindemiâ.

A. Vide quàm ineptus iste affectus in nostras matres sit.

B. Atqui matres ipsæ sunt in causâ; nam cur amant nos adeò tenerè?

A. Est difficile cogere naturam. Tenesne versum ex Horatia in eam sententiam?

B. Maximè.

That was no great Difficulty; for now my Father had begun to repent that he had been so angry, and that he had received his Son so roughly.

That is, Time had mitigated his Anger.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage.

See how foolish that Affection towards our Mother is.

But the Mothers themselves are in fault; for why do they love us so tenderly?

It is difficult to force Nature. Do you remember a Verse out of Horace to that Purpose?

Yes.

# COLL. XCVIII.

A. Quando rediisti domo?

B. Tantùm hodiè.

A. Ubi est tuus frater?

B. Mansit domi.

A. Cur mansit?

B. Ut panderet cum matre.

When did you return from Home?

Only To-day.

Where is your Brother?

He remained at Home.

Why did he remain?

That he might dine with my Mother. A. Cur

A. Cur non manifesti et tu?

B. Pranderam jam cum patre.

A. Quis ministrabat vobis?

B. Ancilla.

A. Ubi erat mater?

B. Domi etiam, sed occupata.

A. In quâ re?

B. In recipiendo tritico quod fuerat advectum nobis.

A. Quando redibis domum?

B. Quum accersar à patre.

A. Quo die istud erit?

B. Fortasse ad quatuor dies hinc.

A. Cur vos commeatis tam sæpe?

B. Sic parentes volunt.

A. Quid agitis domi?

B. Quod jubemur à parentibus.

A. Sed interim tempus studiorum perit.

B. Non omnino perit.

A. Quid igitur?

B. Quoties pater non est necessario occupatus, exer-

Why did not you remain also?

I had dined *already* with my Father.

Who *ministered* to you?

The Maid.

Where *was* your Mother?

At home too, but *busy*.

In what Thing?

In receiving *Wheat* which *had been* brought us.

When *will* you return home?

When I *shall be sent for* by my Father.

Upon what Day *will* that be?

Perhaps *about four Days* hence.

Why do you go and come so often?

So our Parents will.

What do you do at home?

What *we are bid* by our Parents.

But *in the mean while* the Time of Study is lost.

It is not altogether lost.

What then?

As often as my Father is not necessarily employed, *he exercises*

cet nos omnibus horis; *mane*, ante et post prandium, ante *cenam*, à *cenâ* diu satis; *postremò*, etiam *antequam* eamus cubitum.

A. Quibus rebus exercet vos?

B. Exigit à nobis ea *potissimum* quæ didicimus totâ hebdomade in scholâ; *inspicit* themata, ac interrogat nos de iis; *sæpe* dat nobis aliquid *describendum* Latinè *vel* Anglicè; *interdum*, etiam *proponit* nobis *sententiam* vernaculo sermone *vertendam* Latinè; *interdum*, contrâ, *jubet* redde-  
re aliquid Latinum Anglicè; *postremo*, ante cibum et post, *semper* legimus aliquid ex Anglicis bibliis, idque totâ familiâ *præ-*  
*sente*.

A. Nihilne interrogat de catechismo?

B. Facit id omni *Dominico die*, nisi fortasse absit domo.

A. Narras mira, si modo sint vera.

*exercises us at all Hours; in the Morning, before and after Dinner, before Supper, after Supper long enough; lastly, also before we go to Bed.*

In what *Things* doth he exercise you?

He exacts from us those *Things chiefly* which we have learned the whole *Week* in School; he looks upon our *Themes*, and interrogates us about them; he often gives us something to write in Latin or English; sometimes too he proposes to us a *Sentence* in our Mother Tongue to be turned into Latin; sometimes, on the other hand, he bids us turn something which is Latin into English; lastly, before Meat and after, we always read something out of the *English Bible*, and that the whole Family being present.

Does he interrogate you nothing about the *Catechism*?

He does that every *Lord's Day*, unless perchance he be from home.

You tell wonderful *Things*, if only they be true.

B. Imò



B. Imò *sunt* longè plura quàm quæ narravi; nam oblitus sum civilitatem morum, de quâ etiam solet admonere nos in mensâ.

A. Cur pater vester sumit tantum laborem in docendis vobis?

B. Ut sic intelligat num ludamus operam in scholâ, et abutamur tempore.

A. Diligentia hominis est mira, atque aded prudentia; O quàm devincti estis cælesti patri, qui dedit vobis talem patrem terrâ!

B. Faxit ille, ut nunquam obliviscamur hoc, et ejus cætera beneficia.

A. Istud est bonum et pium optatum; cura ut habeas non modò in ore, sed in animo etiam.

B. Dabo tibi gratias, quòd mones me tam fideliter.

A. Debemus officium monendi bene omnibus, sed maximè fratribus.

B. Fratribusne solis igitur?

Nay there are far more than what I have said; for I forgot Civility of Manners, of which too he uses to admonish us at Table.

Why does your Father take so much Pains in teaching you?

That so he may understand whether we lose our Labour in the School, and abuse our Time.

The Diligence of the Man is wonderful, and also his Prudence; O how obliged are you to your Heavenly Father, who has given you such a Father upon Earth!

May he grant, that we never forget this, and his other Kindnesses.

That is a good and pious Wish; take care that you may have it not only in your Mouth, but in your Mind also.

I give you Thanks, that you advise me so faithfully.

We owe the Duty of advising well to all, but chiefly to our Brethren.

To our Brethren only then?

A. Dico eos potissimum fratres hic, qui sunt conjuncti nobis ex fide in Christo.

I call those chiefly Brethren here, who are joined to us by Faith in Christ.

B. Judicas rectè, sed visum frater reverteret tandem domo; nam est admodum promptus ad cessandum.

You judge rightly, but I go to see whether my Brother be returned at length from home; for he is very ready to play the Truant.

COLL. XCIX.

A. Ades, Bernardo.

Come hither, Bernard.

B. Adsum, præceptor.

I am here, Master.

A. Quid agunt tui duo condiscipuli?

What do thy two School-fellows?

B. Docentur adhuc à subdoctore.

They are a teaching as yet by the Usher.

A. Tunc pronunciasti jam contextum prælectionis in crastinum mane?

Have you said over already the Words of the Lesson against To-morrow Morning?

B. Pronunciavi.

I have said them.

A. Satisne rectè.

Well enough.

B. Satis, gratia Deo.

Enough, Thanks to God.

A. Quis audiuit te?

Who heard you?

B. Ludimagister.

The head Master.

A. Bene habet; sed est quod velim monere te.

It is well; but there is something which I would admonish thee of.

B. Ego percipio audire istud.

I greatly desire to hear that.

A. Cogitandum tibi sæpenumero quantam debeas Deo, largitori omnium bonorum, qui dederis tibi et ingenium, et tam felicem memoriam.

You must think often how much you owe to God, the Giver of all good Things, who has given you both an Understanding, and so happy a Memory.

B. Quid

# CENTURIA SELECTA.

B. Quid non debeam illi,  
qui dedit mihi omnia?

A. Dic aliquot ejus præ-  
cipua beneficia, quemadmo-  
dum docui te aliquando.

B. Ille cœlestis pater de-  
dit mihi corpus, animam,  
vitam, bonam mentem, bo-  
nos parentes, locupletes,  
nobiles, bene affectos erga  
me; et qui non modò sup-  
peditant mihi copiosè omnia  
necessaria ad hanc vitam,  
sed etiam, quod est longè  
maximum, curant me in-  
stituendum tam diligenter  
bonis literis, et bonis mori-  
bus, ut nihil sit requiren-  
dum præterea.

A. Dixisti omnia ista ve-  
rè, sed prætermisisti unum  
quod est singulare benefi-  
cium Dei. Scin' tu quid  
sit?

B. Sine me cogitare  
paulisper.

A. Cogita otiosè.

B. Nunc ego reminiscor,  
sed nescio quibus verbis pos-  
sim exprimere id pro mag-  
nitudine rei.

What must I not owe to  
him, who hath given me  
all Things?

Tell me some of his prin-  
cipal Kindnesses, as I have  
taught thee sometimes.

That heavenly Father  
hath given me a Body, a  
Soul, Life, a good Under-  
standing, good Parents,  
rich, noble, well affected to-  
wards me; and who not  
only afford me plentifully all  
Things necessary for this  
Life, but also, which is far  
the greatest, take care that  
I be instructed so diligently  
in good Letters, and good  
Manners, that nothing is  
to be required further.

You have said all these  
Things truly, but have o-  
mitted one Thing which is  
a singular Kindness of God.  
Do you know what it  
is?

Let me think a little.

Think at your Leisure.

Now I remember, but I  
know not in what Words  
I may be able to express it  
according to the Greatness  
of the Thing.

A. Tamen

A. Tamen *dic* quomodo *possis*.

B. Cogito *etiam* atque *etiam*.

A. Dic *tandem*.

B. Beneficia Dei erga *me* sunt innumerabilia, in corpore, in animo, in externis rebus; *sed* nullum *potest* cogitari *nec* dici *maius*, quàm quòd dederit *mihi* gratis suum unicum Filium, qui redemit *me* miserimum peccatorem, et captum sub tyrannide Satanæ, ac destinatum æternæ mortis; idque suâ morte crudelissimâ, et maximè ignominiosâ omnium.

A. Dixisti aptè fatis, et ferè totidem verbis quot docueram te aliàs; *sed* nunquid Deus præstitit hoc tantum beneficium tibi uni?

B. Minimè verò.

A. Quibus præterea?

B. Omnibus, quotquot crediderint evangelio fideliter ac verè.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Yet *say it* in any Manner *you can*.

I think *again* and *again*.

Say *at length*.

The Kindnesses of God towards *me* are innumerable, in Body, in Mind, in external Things; *but* nothing *can* be thought *nor* spoken of greater, than that he hath given *me* gratis his only Son, who hath redeemed *me* a most miserable Sinner, and Captive under the Tyranny of the Devil, and destined to eternal Death; and that *by his* Death the most cruel, and most ignominious of all.

You have said properly enough, and almost in as many Words as I had taught you at other Times; *but whether* hath God done *this* so great a Kindness for you alone?

No indeed.

For whom besides?

For all, how many soever as believe the Gospel faithfully and truly.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

B. Deus sic dilexit mundum, ut daret suum unicum Filium ut omnis qui credit in eum non pereat, sed habeat æternam vitam; nam Deus non misit suum Filium in mundum, ut condemnet mundum, sed ut mundus servetur per eum; qui credit in eum non condemnatur, verò qui non credit condemnatus est jam; quia non credit in nomen unigeniti Filii Dei.

A. Hactenus satis, sed cujus sunt ista verba?

B. Ipsius Christi, loquentis de se.

A. Quem alloquitur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster unicus Servatur faxit, ut proficias magis ac magis in cognitione ipsius.

B. Facit, spero.

A. Perge igitur, ut cæpisti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cænatum.

God hath so loved the World, that he gave his only Son, that every one who believeth in him may not perish, but have eternal Life; for God hath not sent his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far, enough, but whose are those Words?

Christ's himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him by Night.

May Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then, as you have begun, chearfully, which may God turn to the Glory of his Name.

So I pray.

Let us go to Supper.



## COLL. C.

A. Tuus pater, ut accepi, rediit à Galliâ.

B. Rediit sanè.

A. Quando?

B. Die lunæ vespèri.

A. Non fuit ejus adventus molestus tibi?

B. Quid, moleste! imò verò jucundissimus: sed cur rogas istud?

A. Quia fortasse illo absente, est tibi potestas vivendi liberiùs.

B. Nescio quam libertatem narras mihi.

A. Potandi, ludendi, cursitandi.

B. An igitur putas me agere nihil aliud, dum pater abest?

A. Sic ferè omnes solent.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic patre absente, ut eo præsente: bibo quantum est satis, ludo cum tempus postulat, non discuro, sed prodeo in publicum cum bonâ veniâ matris, cum habeo aliquod negotiû.

Your Father, as I have heard, is returned out of France.

He is returned indeed.

When?

On Monday Evening.

Was not his Coming troublesome to you?

What, troublesome! nay but very pleasant: but why do you ask that?

Because perhaps, he being absent, you have Leave to live more freely.

I know not what Freedom you tell me of.

Of drinking, of playing, of running up and down.

Do you think then that I do nothing else, whilst my Father is absent?

So commonly all use to do.

Dissolute Boys indeed: for as to what belongs to me, I live so, my Father being absent, as when he is present: I drink as much as is enough, I play when the Time requireth, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Esne

A. Esne tantoperè subditus matri?

B. Æquè ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? Honora, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? Filii, obedite parentibus in Domino: nonne pater et mater continenter nomine parentis?

A. Istihuc observatur à Latinis auctoribus.

B. Quinetiam, si esset quid discrimen reverentiæ, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

A. Novi ista, et omnia quæ dixisti placent mihi.

B. Cur ergo repugnabas mihi?

A. Ut accerferem materiam sermonis eâ repugnantia; nam, ut tute nôsti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

B. Sanè, est bonum otium quod consumitur in honesto negotio.

Are you so greatly subject to your Mother?

As much as to my Father; for what think you, is not the Commandment of the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother: what saith our Paul? Sons, obey your Parents in the Lord: are not Father and Mother contained in the Name of Parent?

That is observed by the Latin Authors.

Moreover, if there were any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone so great Sorrows and Pains for us.

I knew those Things, and all the Things which you have said please me.

Why then did you contradict me?

That I might produce Matter of Discourse by that Contradiction; for, as you know, the Master exhorts as often, that we should spend our Leisure in such Discourses.

Truly, it is a good Leisure which is consumed in honest Business.

A. Huc *pertinet* istud *apophthegma* Africani, qui dicebat, *Se nunquam esse minùs otiosum, quàm cùm esset otiosus; ut didicimus ex Cicerone.*

B. Sed *nunc* tempus *admonet* ut imponamus *finem* huic sermoni.

A. Mones *rectè*; nam *fortasse* cœna *tardatur* tuâ causâ *domi.*

B. Loquemur *plura* in nostro *proximo* congressu, *si Dominus permiserit.*

A. Precor tibi *prospere* *noctem.*

B. Et ego tibi.

Hitherto *pertains* that *Apophthegm* of Africanus, who said, *That he never was less at Leisure, than when he was at Leisure; as we have learnt out of Cicero.*

But *now* the Time *admonishes* that we should put an *End* to this Discourse.

You advise *well*; for *perhaps* Supper is *delayed* on your Account at *home.*

We will talk *more* at our next Meeting, *if* the Lord *shall permit.*

I wish you a good Night.

And I to you.



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